

The Columbus Trip

Get ready to tune up the old car or pack the Pullman bag—April is just around the corner and the Columbus Convention, the week of the 17th, is the perfectly valid reason why six thousand Disciples of Christ will give vent to their Spring wanderlust and revel in the feasts and fellowship of their brethren. For those within driving distance, the numerous splendid roads will provide ample reason alone for the trip. For those coming by train, reduced rates have been secured that offer a real inducement. Read the following, and benefit by it:

Railroad lines, members of all passenger associations in the United States and Canada, have granted a reduced rate of one and one-half fare for the round trip to the International Convention of Disciples of Christ in Columbus, Ohio, April 17-22, 1928.

In the territory of all these passenger associations tickets at the reduced rate will be on sale during the period of April 12 to 18, 1928, inclusive, with final return limit April 27, except as follows:

From British Columbia, California, Idaho (except Oregon Short Line), Nevada, Oregon and Washington, selling dates—April 6-12. Final return limit 30 days from date of sale.

From Arizona and Idaho (Oregon Short Line), selling dates—April 6-12. Final return limit 25 days.

From Utah, selling dates—April 10-16. Final return limit 25 days.

From New Mexico and El Paso, Texas, selling dates—April 11-17. Final return limit 25 days.

From Colorado (except Julesburg), Montana and Wyoming, selling dates—April 11-17. Final return limit 22 days.

From Oklahoma and Texas (except El Paso), selling dates—April 11-17. Final return limit April 28.

Passengers using reduced rate convention tickets are required to reach starting point by midnight of final return date.

In order to secure the reduced rate you must have an Identification Certificate. These certificates may be secured upon application to the undersigned, accompanied by self-addressed, stamped envelope. A single certificate is good for yourself and dependent members of your family, but in applying for the certificate you should list the name and address of each person for whom reduced rate tickets will be purchased through the use of the certificate. No identification Certificates will be issued in blank.

Do not delay in filing your application. Act immediately.

If for any reason your plans change the certificate may be returned.

H. B. HOLLOWAY,
Transportation Secretary
428 DeBaliviere Avenue, St. Louis, Mo.

Our Cover

"Is it your Grandfather?" a visitor recently asked one of the editorial staff when he was shown an engraver's proof of the cover this month. No, it isn't our grandfather, nor anyone else's, as far as we know, but is a reproduction of a painting that struck us as being peculiarly symbolic of our aged ministers in whose behalf it is hoped we will launch an adequate pension plan. The pulpit is gone,

WORLD CALL

International Magazine for Disciples of Christ

Published Monthly by

UNITED CHRISTIAN MISSIONARY SOCIETY

425 DeBaliviere Avenue, St. Louis, Missouri

Including

American Christian Missionary Society
Christian Woman's Board of Missions
Foreign Christian Missionary Society
National Benevolent Association
Board of Church Extension
Board of Ministerial Relief

Representing also

Board of Education
309 Chamber of Commerce Bldg., Indianapolis, Ind.
Board of Temperance and Social Welfare
821 Occidental Bldg., Indianapolis, Ind.

PUBLICATION COMMITTEE

J. H. MOHORTER
H. B. HOLLOWAY
H. O. FRITCHARD
JOY FRASER TAYLOR
R. MELVYN THOMPSON

W. R. WARREN, Editor

BESS ROBBINS WHITE, Associate Editor
ROSE STEPHENS RAINS, Office Editor
L. MADGE SMITH, Circulation Manager

Subscription price \$1.50 per year net in advance; 15 cents per copy; no club rates, no commissions, no complimentary list.
Copyright, 1928 by United Christian Missionary Society.

Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925.

Volume X

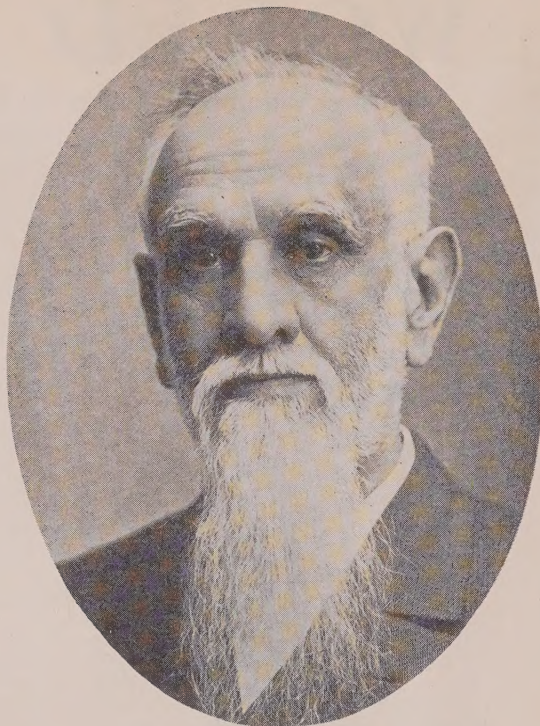
APRIL, 1928

Number 4

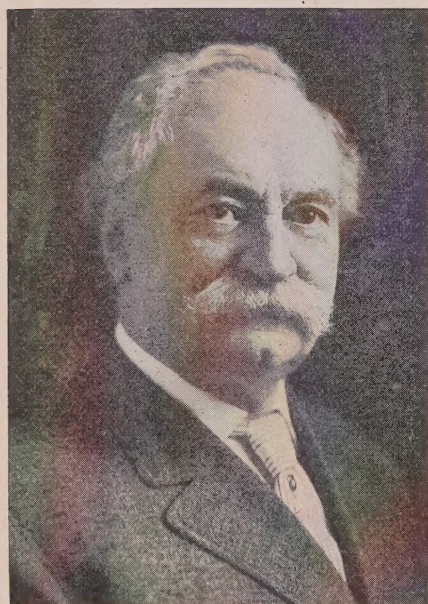
CONTENTS

Let the Preacher Preach	3	A Visit to the Mountain Tribes.....	34
China in Outline	4	Has Our Negro Work Paid?	36
A Pertinent Question from Britain ..	4	Giving the Mexican a Chance	37
The Missionary Significance of the Lord's Supper	5	Station UCMS Broadcasting	39
Pension Fund Table	8	Board of Education Notes	40
At Last!	9	Speaking of Books	42
If I Had It To Do Over Again.....	14	Livelihood News	44
I'm Glad I Married a Preacher.....	14	Glimpses of the Religious World ...	45
Thinking It Through With Our Educators	17	Missionary Society Program	46
In Their Footsteps	18	Good Ideas	47
God's Minister	19	Missionary Birthdays	47
Some Cases On the Roster	20	Hidden Answers	47
Is the Day of the Small College Over?	21	Echoes From Everywhere	48
Youth Gets Ready for Action	24	In Memoriam	48
What's Doing in Britain	24	Circle Program	49
Interesting People at Columbus	25	Christian Endeavor Topics	49
What Is the Way Forward?	26	"M" Stands for "May" and "Mother"	50
Simultaneous Conferences	27	Triangle Program	50
Program International Convention... ..	28	Sundays Schools	51
What Price Silk?	30	Brief Talks on the Ministry	58
Dinner Meeting Commission on the Ministry	32	Easter Program	62
		Receipts	63
		Last Page	64

the crowded church auditorium is for them no more, but still the Book remains with its undying comfort. The picture might well be entitled, "Thy Kingdom Come."

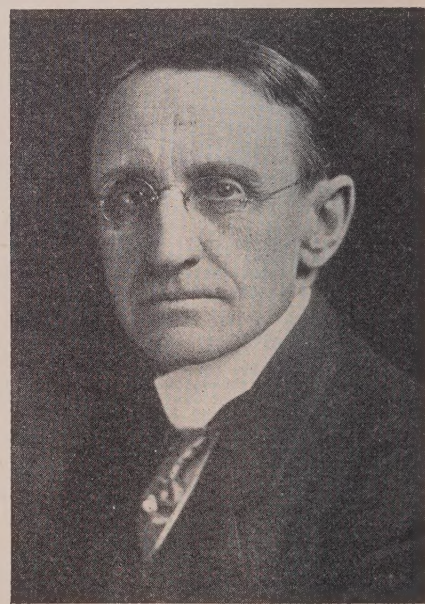


A. M. Atkinson



R. H. Stockton

Laymen Who Have
Led Three Eras of
Ministerial Relief
and Pensions



R. A. Long

Mr. Atkinson made the impassioned plea in the Dallas convention of 1895 which started organized ministerial relief among the Disciples of Christ. Mr. Long's leadership in the Men and Millions Movement, accelerating the advance started by the 20 per cent Proposition, greatly increased ministerial relief payments and made it possible to inaugurate the present contributory pension system. Mr. Stockton's bequest of \$400,000 justified the increase of pension benefits to 50 per cent of the maximum proposed and also made possible the labors and encouraged the proposals of the Commission on the Ministry for an improved pension system.

WORLD CALL



It is to Ministerial Relief that the
orphans of our ministers turn

VOLUME X

APRIL, 1928

NUMBER 4

Let the Preacher Preach

WE HAVE had him doing everything else: making stump speeches, lecturing to literary clubs, assisting the undertaker, coaching ushers and bridesmaids, supervising the janitor, pepping up the Chamber of Commerce, prospecting for a bigger church. In addition to these and a thousand other distractions that seem to have some sort of connection with his ministry, we have left him to make what shift he can to provide for his family at the early age when no congregation will want him.

In the heart of our hearts we know this is all wrong; that the minister ought to be not merely allowed, but required to give himself wholly to his ministry, "publicly and from house to house." A diffuse service may seem for a while to succeed, but finally the blight of barrenness falls upon it. The minister of the gospel must be a man apart. His Master was, Paul was, and so has been every preacher who has left a lasting mark upon the world: Luther, Wesley, Campbell; Phillips Brooks and John Henry Jowett; F. D. Power and A. McLean.

Individually we are constantly striving to tempt our preachers away from the one thing, but as churches we show unmistakably our preference for the higher and harder way. Throughout their first fifty years the Disciples of Christ had scarcely any full-time ministers except a few evangelists. By the very nature of human society, as well as by the essential genius of the church of Christ we had to change. Within the last fifty years the salaries paid our ministers have advanced from practically nothing to \$10,000,000 a year. The average of \$2,217 shows an increase of 50 per cent in ten years. This is still below the government's estimate of a fair standard of living for an American family and too close to the

average of \$2,210 for all persons gainfully employed in the United States, including unskilled laborers and children. And yet it demonstrates, by contrast with the past, an overwhelming conviction in our churches that, "They that proclaim the gospel should live of the gospel." Clearly the churches want their preachers to preach, and to do nothing else.

NOW we are getting ready to take another step that follows inevitably what we have done and is necessary to make that effective. We must pension our preachers when done as well as pay them while active. The church has set up standards of common justice and taught intelligent fair play until corporations of every sort have been compelled to pay a living wage and provide securely in advance for a comfortable pension. We should have led in pensions; we dare not refuse to follow.

As the most American of American churches and the most Protestant of Protestant bodies we have tried to occupy common ground, in name, in ordinances, in creed; to be "peculiar by having no peculiarity." In many respects we have succeeded remarkably well. Our ministers begin at the same age as all the rest, have wives just so much younger, the average number of children, salaries higher than some and lower than others but advancing to the same peak years as the rest, and then falling away fatally after sixty. What then? No one else has found any answer except pensions, and we cannot.

And pensions will be the last word in dignifying, magnifying, consecrating and concentrating the ministry. It will remove the last temporal anxiety from the preacher's mind and give free course to the supreme devotion of his life. Henceforth he can declare without reservation, "This one thing I do!"

Action on Headquarters Location

AT THE meeting of the executive committee of the United Christian Missionary Society covering two days, March 13 and 14, the following action was taken:

VOTED: To recommend to the board of managers that the offer of the Christian Woman's Board of Missions and the board of trustees of the College of Missions be accepted, to lease the College of Missions building for the future headquarters of the United Christian Missionary Society.

For two years the committee has faced the fact that the Society's lease on its present headquarters would expire June 30, 1928. Accordingly, a headquarters committee had been appointed by the executive committee which, across these two years, has been giving diligent study to the problem of securing satisfactory office space, including the possibility of erecting a building of its own for the Society.

About a year ago, the Christian Woman's Board of Missions made an offer of the use of the College of Missions building at Indianapolis. At that time, this offer was not given very serious consideration, for the reason that the College of Missions building was then occupied. It was subsequently rented for another year.

Last December, the board of trustees of the College of Missions joined the Christian Woman's Board of Missions in renewing the proffered use of that building as headquarters.

By direction of the executive committee, the headquarters committee then made thorough investigation as to the adaptability of the College of Missions building for the Society's headquarters and a report of the same, together with information regarding possible office space in St. Louis, was made to the executive committee at its meeting held in Indianapolis, February 15. At that meeting action was postponed for a month and the headquarters committee was instructed to secure all possible further information regarding the problems involved, as to space for headquarters both in St. Louis and in Indianapolis, and as to legal issues involved. The headquarters committee diligently pursued these purposes, and, upon competent legal advice, secured opinions on six vital points of law from competent corporation lawyers in Ohio, Indiana, Illinois and Missouri. A complete report covering 27 typewritten pages without recommendations either from the headquarters committee or from the cabinet was submitted to the executive committee at its recent meeting.

The executive committee spent a day and a half in the study and discussion of this report, and in hearing letters on the subject addressed to it, at the conclusion of which the above action was taken. In addition to the advantage of having a building belonging to one of its constituent boards which could

be well adapted for future headquarters, the legal phases of the subject bulked large with the committee. Without doubt the laws of Indiana appeared more favorable for the operation of an organization of this type than the laws of Missouri.

The board of managers will meet Monday, April 16, at Columbus, Ohio, in connection with the annual International Convention of Disciples of Christ.

China in Outline

TO REFER to China as "the sleeping giant," which has been for years its popular appendage, is as far beside the mark as to call it the "pacifist nation." China is far from asleep. In fact, she is so wide-awake and moves so rapidly that it is all but impossible for even those who are closest to the scene of action to keep up with the changing conditions.

Politically, anything may happen. The unity of the southern party, once thought the hope of China, has all but disappeared. The fighting zone is constantly shifting and the economic condition of the country is fast becoming perilous. Military taxes, bank failures, loss of crops in war areas and famines raging in some of the provinces suggest the suffering being endured by the people.

Since the split in the southern party, which occurred last year, feeling against the western powers has greatly modified. The fear of communism is tending to drive many to a more sympathetic understanding of the attitude of western powers, and an active movement is on foot to clear up the misconceptions and misunderstandings that have existed all too long between the East and the West.

Very few active attacks are being made against Christianity. It would seem that the anti-Christian propaganda has spent itself—this in spite of the fact that many homes, churches, schools and hospitals owned by missionary societies are still occupied by Chinese troops.

Christian work is going forward. From all stations of the United Christian Missionary Society encouraging reports are coming. Ginling College for Women and the University of Nanking have never closed their doors. The board of directors of the University is asking for the return of the missionary members of the faculty in time for the opening of the fall term.

Far from being a loss to the work, this testing time is bringing encouragement to the members of our churches throughout the world because of the staunch faith which has been shown by the Christians in the very heart of a war-ridden, devastated country. Instead of pity, they demand our admiration; instead of curtailing our resources for China, we should give as never before and meet the challenge which is being given by these devoted followers of the Master.

—ALEXANDER PAUL.



Leonardo da Vinci's, "The Last Supper," which was painted in the 15th century on the wall of an old monastery in Milan, Italy. In spite of many injuries due to age, vandalism and neglect, the picture has been through the years the ideal representation of this one scene in the Master's life.

The Missionary Significance of the Lord's Supper

The Tenth Epistle to the Churches

By A MISSIONARY ON THE FIELD

I

BARON FRIEDRICH VON HÜGEL in a masterful two-volume work entitled, *The Mystical Element in Religion*, gives great prominence to Catherine of Genoa, who he believes typified the best in Christian mysticism. Von Hügel saw in the Genoan saint the very image of Christ. Through her, he felt that the Master's own loveliness and tenderness and holiness found expression. He points out that though she spent six hours a day in prayer, yet hers was in no sense a self-seeking abstraction—for the sick, the poor, the wayward all felt the healing power of her Christ-inspired touch.

As one follows Von Hügel in his biographical researches, one comes upon this startling fact. Catherine partook daily of the Lord's Supper. It was nothing for her to go without food but to deny herself the rapture, the strength, the comfort, the grace which never failed to be communicated to her as she approached the table of the Lord, was for her nothing short of martyrdom. This was her supreme joy. Here it was that she perennially rekindled the fires of her devotion. From this simple practice, which for her never failed to fling wide the gate of heaven, she could go forth to minister with a love and a tenderness so genuinely Christian, so suggestive of her Divine Master's own wondrous ministry, that all succeeding generations have called her blessed and have paid her homage.

II

Is it not strange that we have been so slow to appreciate the missionary significance of the Lord's Supper? If we, the Disciples of Christ, who have insisted upon making this divine institution central in our worship and who have given it the place it so truly merits—the place we are sure Christ would have us give it—if we, I repeat, were to learn to partake in the true spirit of a living and a vital communion with him who is Lord of life; if in a word we were to get to the heart and soul of this blessed institution, we would become the greatest missionary force the world has known since the days of the Apostles. This is saying much, but who doubts it simply has never grasped the full purport, the deepest significance of the Lord's Supper.

It were as impossible for one to participate in very truth in the life and soul of this sublime ordinance and not experience a marked enhancement of one's missionary zeal, as for one to make the proper electrical adjustments and receive no light. Be drawn close to Christ, drink anew from the fountain of his love, lift our waning torch to the great light of the world, be enflamed by the Savior's world-redemptive purposes, and not experience a deepening of our missionary fervor? Commune with Christ—which of course is the deepest meaning that can ever be attached to the Eucharist—commune with Christ and still be indifferent to the fate of China's millions?

Commemorate the sufferings of the Savior in the way which he instituted and not care about what becomes of Africa's benighted hordes? In memory of him, who for a sin cursed world poured out his life blood as he hung upon a cross in ignominy and shame, break the bread emblematic of his broken body and be unconcerned about the great program of world missions? How can these things be? Could anything more palpably contradictory be conceived?

Whatever serves to bring us to a deeper intimacy with Christ must from the very nature of the case enhance our interest in missions. If within the range of Christian life and worship there is anything more effective in establishing a deeper union between Christ and his followers than the Lord's Supper, is it not high time that it be made known? We know that there is nothing. "This do in remembrance of Me." "Take eat, this is my body." If, however, we come from the table of the Lord without having had our interest in those things for which Christ died stimulated, without catching something of the flow of the holy fires, the passion for world redemption which consumed the Savior's heart, then would not an honest regard for logic compel us to confess that we have partaken unworthily? If we have partaken without coming by a fuller realization of Christ and a deeper participation in the spirit of his kingdom, without a greater willingness to suffer the loss of all things that in all hearts his kingdom may come, then have we not simply "gone through the motions," to employ a phrase of the street—that and nothing more? Have we not become cold formalists? Furthermore, may it not be that we are a little the worse for having partaken, inasmuch as we have deluded ourselves with the thought that we are now a little better, when we are not?

Just what after all does it mean "to eat and drink damnation to ourselves"? To the man who never crosses the threshold of our sanctuaries, it may well be a matter of little consequence. But to the disciple who Sunday after Sunday sits at the table of his Lord, it ought to be a matter of tremendous import. Commentators tell us that the Corinthian church was a worldly one, that there were divisions and strife, that even in the observance of the Lord's Supper there was disorder—drunkenness. "He that eateth and drinketh unworthily," wrote Paul to these Corinthian Christians, "eateth and drinketh damnation to himself."

However, it is not only in the thoughtless, indecent participation in the Eucharistic feast that the table of the Lord is desecrated. When we look deeper into this divine institution, we are struck by the fact that the moment we participate, we by that very act pledge ourselves heart and soul, body and mind, money and all to the great cause of world redemption. We say in effect: "Lord Jesus I am thine, thine for time and eternity. I am ready to

die, if need be, for those things which cost thee the bloody sweat of Gethsemane, the agony and the shame of the cross. Take me and use me in whatever way may seem best in thy sight. Thou art the Alpha and the Omega of my dreams and hopes and aspirations. At whatever cost I must be one with thee in thy holy purposes." We can all see how unworthy it would be for one to partake of the emblems of the Savior's body with hate rankling in one's heart, or with unconfessed crime upon one's conscience, or in a manner altogether out of keeping with the sacredness and solemnity of the occasion. However, it is not so easy for us to see that for a Christian to come to the table of the Lord indifferent toward those things for which Christ died, unconcerned about those things which still hold first place in his heart, without a lively interest in the cause of world missions, is a no less unworthy procedure. Do we not eat and drink damnation to ourselves when we add to the Savior's suffering by making a dead, unimpassioned, soulless rite of that which he would make a sublime fusion of the human and the divine? Can the man in whose heart and life and purposes the Savior's, "Go ye into all the world and preach the gospel," finds no place, and whose self-infatuation makes it impossible for him to get into step with the Master in his great purpose of world evangelization, can such a one partake without eating and drinking damnation to himself? Before the world he unfurls the Savior's banner and, so to speak, cries, "Forward march." But God knows he is a liar, for ten thousand souls might be plunged into hell, yea, whole continents be submerged in the darkness of heathenism, millions of famishing souls might stretch forth their bony hands and cry out for the bread of life, still he hardens his heart and feverishly builds entrenchment upon entrenchment that the citadel of his selfishness may be utterly inviolate, and that the stronghold of his pride may never be shaken.

III

In his "Blood Covenant" Dr. Trumbull tells the story of the life and labors and martyrdom of Jean DeBeuf, a French missionary who in the early colonial days came to America to preach the gospel to the Indians. For a while all went along happily. Then suddenly the Indians turned against the missionary. The demons of suspicion and hate roused them and fired them with the very wrath of hell. They decided to burn the missionary to death, but not precipitately for that would put an end to his suffering altogether too soon. They would apply red-hot coals, slowly, beginning at the extremities and coming nearer to the heart and vitals. The missionary was lashed to a tree. The Indians began to carry out their fiendish purposes. DeBeuf's demeanor amazed the red men. They expected shrieks and curses. They saw only a beatific smile. What was this? Not a word of re-

proach! The Indians' wrath gave way to awe. They could hardly believe their eyes. This was no man. This was a god. They were brave men, but such bravery as this they had never dreamed was possible to mortal man. Suddenly they rushed upon the missionary; they cut open his breast; they tore out his heart; they drank the warm blood from his very veins; they devoured his heart.

In the very hour of death the missionary had won. Such a spirit as he had manifested, the Indians had found irresistible. *They would be like him!* They would possess themselves of his bravery. They drank his blood—the blood of man is the life of man according to primitive man's philosophy.

"Take, eat, this is my body": "This is my blood: drink ye all of it." We eat because we would be partakers of the Savior's love and life. We drink because such a spirit as the Master manifested on Calvary is irresistible. We partake because we believe in the efficacy of his suffering and death. It is the only remedy for sin.

"It is the spirit that quickeneth; the flesh profiteth nothing." We do not believe in the doctrine of transubstantiation. We have the Savior's own word for it that the efficacy, the power, the worth of the ceremony does not hinge upon the material. It is the spirit that quickeneth.

We long to be quickened. We thirst for a more abundant life. We would have the Savior clothe us afresh with power as oft as we approach his table. We would have the great waste lands of our souls become well watered gardens. So we partake of the cup. We would "rejoice with joy unspeakable and full of glory"; we would be filled with the spirit. We would submerge our very life in the blessed life of our Lord. So we gather Sunday after Sunday and the emblems of the Savior's broken body and shed blood become our meat and our drink.

But if we were honest we would confess that only too often we come away from the table of the Lord, without having found the rapture and the glory of a fresh revelation. We have not been transported to worlds unknown. We have heard no mystic voices. Christ has not become more real to us. Rivers of water of life are not coursing through our veins and out to a needy world.

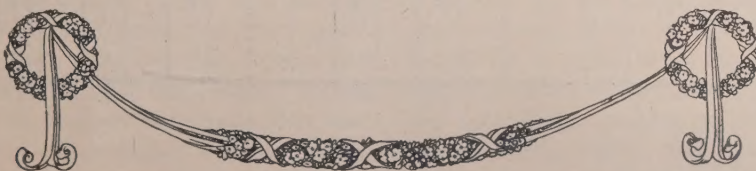
Ah, our trouble lies with our wills. We are not

truly consecrated. We have not made an irreversible surrender of all that we are and have. We are lukewarm as regards missions. The Savior's vast purposes for world redemption, his "Go ye into all the world and preach the gospel," his wondrous designs for the emancipation, the regeneration and the transformation of all mankind—this finds no hearty response in our breasts. We are at cross-purposes with our Lord. We do not care about the things he cares about, seek the things he seeks, yearn for the things which consume his heart. We do not really care enough about his kingdom, desire enough for it to come into the hearts of all men everywhere to cause us to break the chain of our self-seeking and undertake in very truth to bring others to Christ. We are dedicated heart and soul, body and mind, time and talents to the proposition that of all objects worthy of our dreams and our labors and our suffering, the grand promulgation of our own personal glory and our own pleasure far surpasses all others. Our thinking moves no farther from its selfish center than a baby learning to walk, from its mother's side.

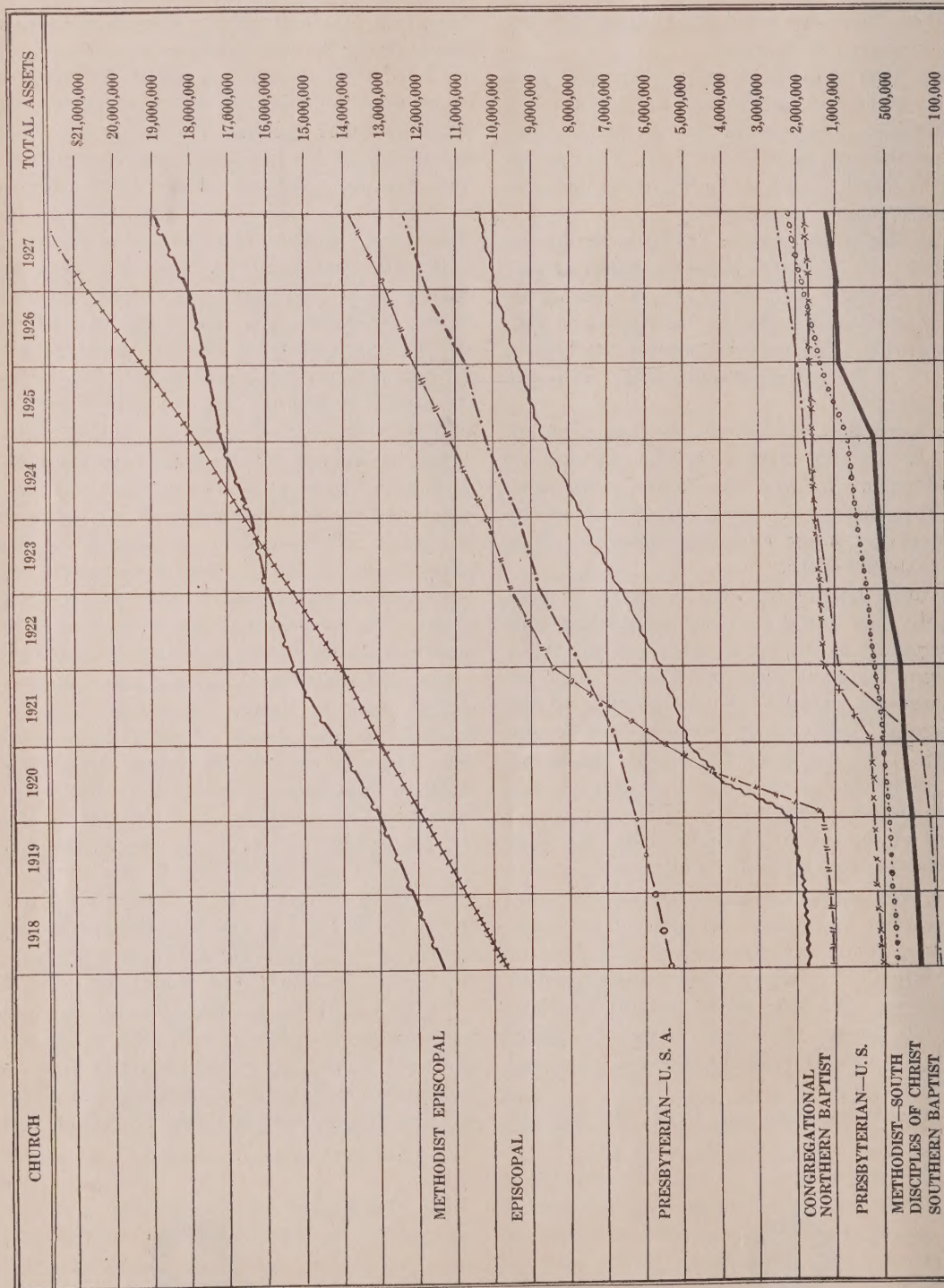
And we wonder that we come from the table of the Lord with hearts so barren and so cold. A lighted match applied to a wet wick will only cause the wick to sputter. There will be no ignition, no fusion, no transmission of light. The above mentioned Catherine, if I am not mistaken, loved to dwell upon this figure. The wick must be prepared, it must be in the proper condition before there can be ignition.

It is not that Jesus does not meet with us as we gather about his table. It is only that he cannot transmit his glory to us. We must be prepared. We must above all else cherish a deep, all consuming interest in those things for which he died. The establishment of his kingdom, the propagation of his gospel, the evangelization of the world, the dawn of a new day in the hearts of all men everywhere; if these things are not central, if they do not loom large on the horizon of our soul's unfathomable world, we simply eat and drink damnation to ourselves. Mammon is our god much as we might say it is otherwise.

"Take, eat, this is my body," is for those who have been willing to dethrone self, and, in the exaltation of Christ, have been willing to build their lives and dedicate their all to the proposition that all the world must be won for him who died for us and rose again.



Increase in Total Assets of Larger Pension Funds



The table covers a ten-year period. The nine churches divide mainly into two groups—the upper five that have had campaigns and the lower four that have not.



—Courtesy, The Presbyterian Magazine.

At Last!

The Disciples of Christ Plan To Put Wind in the Sails of the New Pension Plan

By W. R. WARREN

THERE are many strange things about the church, but none stranger than this, that while everybody agrees that the preacher is the pivotal man in the church—that the success of the church depends directly upon the strength and grace of the pastor—everybody and everything else gets consideration before the minister. And yet it is not strange when we remember that the minister himself shapes the church's program and leaves himself out of it.

From Alexander Campbell down the ministers of the Disciples of Christ tried to get their living outside of their ministry, and succeeded marvelously for half a century. Slowly and reluctantly, as the churches grew stronger and insisted on having the undivided attention and time of their ministers, did they consent to receive their temporal support from those whom they served in spiritual things. They were striving to restore the New Testament order, but they unselfishly overlooked the plain provision that, "They that proclaim the gospel should live of the gospel." It was the laymen who had to discover and apply that text.

Within the memory of thousands of our present church members we have accomplished the amazing revolution of changing from an unpaid ministry to an annual outlay of \$10,000,000 in support of min-

isters, missionaries and church college teachers. The amount shows an increase of 50 per cent in ten years. These are not mere estimates but exact compilations of the actual signed statements made by the ministers themselves in 1917 and again in 1927, on questionnaires sent out by the earlier Pension Commission and the present Commission on the Ministry.

Only under dire necessity did the ministers who have recently been reaching the end of their active service consent to receive a salary, and to have that salary increased from time to time as the cost of living mounted higher and higher. And only in rare individual cases has the increase been sufficient to permit any worth-while saving for disability or old age. Very few have been able even to carry more than one to five thousand dollars of life insurance. Like the missionary on the foreign field, the minister at home receives barely a living while he works. Only as his necessities increase is his pay increased, and it requires the best of management, generally exercised by the wife of the minister or missionary, to prevent a ruinous annual deficit. This means that his service ends in a precipice of disaster, humiliation and suffering.

Where most of a minister's life has been spent with one strong congregation that church recognizes the ob-

ligation and privilege of making his support continue after his strength is spent. Such long pastorates with churches which feel able to maintain both an active pastor and a pastor emeritus are rare. Most of our ministers belong to the entire brotherhood rather than to one particular congregation. In their time each has served many churches, usually in several states.

Not by ministers but by three successive laymen have our churches been compelled to face this manifest obligation. First, A. M. Atkinson, of Indiana, stirred the International Convention at Dallas, Texas, in 1895, with a description of the plight in which ministers and widows of ministers were being left after their work was done. In his passionate earnestness he laid aside his own business and devoted the four remaining years of his life to this fundamental cause until, exhausted, he fell dead in the Cincinnati convention of 1899.

Twelve years later another business man gave the movement new impetus by volunteering to add 20 per cent to the brotherhood's total contributions to ministerial relief for five years. Then came the Men and Millions Movement, and R. A. Long's gift of \$1,100,000 to its total goal, with another recognition of the necessity of ministerial relief and even of a pension system

on which the active minister could depend as he looked forward to the certainty of death or disability. Lastly Robert H. Stockton's specific bequest of \$400,000 has focused attention upon ministerial pensions and made it possible for the Commission on the Ministry to give statesmanlike study to the whole problem of the church and its leadership, past, present and future.

The sincerity of self-forgetfulness of our ministry appears at every step in this progress toward justice, humanity and efficiency. From A. M. Atkinson's day the preachers who were pleading every other cause refused to plead their own, and it waited. After R. A. Long's enlargement of our horizon we established a contributory pension system at the Kansas City convention in 1917, just when the first proposals for the United Christian Missionary Society were presented. The ministers enrolled, paid their dues loyally, received their pension certificates dated January 1, 1919, and later until the number paying reached 867 and the total payments of dues in one year reached \$35,-

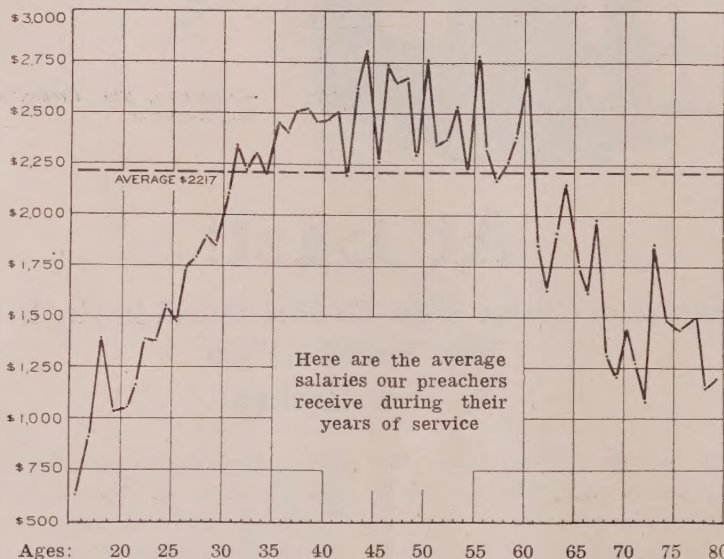
199.88. This was twice as much as the whole brotherhood had given in church and individual offerings, bequests and annuities the year of the 20 per cent proposition! Our ministers hadn't asked this ark of safety and they had greeted it with no loud acclaim, but was there ever more eloquent testimony of appreciation than their steady, silent payment of dues out of their meager stipends when the post-war cost of living was mounting day by day?

Then the brotherhood put pensions and all other cooperative causes into the Interchurch World Movement, not only to be disappointed in every financial aim but also to be compelled to raise over six hundred thousand dollars of underwritings. Uncomplaining, our ministers waited, paid their dues and took the lead in helping to raise the money needed.

The Golden Jubilee came as all birthdays do, without regard to the convenience of those who would celebrate it. Again the minister's expectation that somehow the brotherhood would find a way to put four dollars of contributions with every dollar of dues paid by him into the pension reserve, and thus provide a modest pension of \$500 per year, was postponed. Without a murmur these devoted preachers helped to raise that

million dollars in cash, and it is not recalled that any one of them ever noticed that he was paying doubly for that great brotherhood victory! And the minister continued to pay his dues, never doubting that the brotherhood would keep faith. It did look like his hour was about to strike.

Then some one suggested that before any more major enterprises or advances were undertaken in the brotherhood there should be a thoroughgoing survey of all fields and all phases of our cooperative work. For five years this has been in progress. Year by year the minister has not only led the hosts of God in raising the money needed to maintain the missionary, benevolent and educational tasks of the brotherhood, but also special funds for colleges and for benevolent and missionary institutions that could not await the completion of the Survey. It was truly said that the brotherhood was committed to these things before the Survey was proposed, but it seemed to be forgotten—the minister himself being the chief forgetter—that



the pension system also was inaugurated five years before the Survey was even suggested. Meanwhile the annual total raised in the brotherhood for cooperative work is over four and a half million dollars a year, out of which a pitiful \$104,000 is doled out to the aged and disabled ministers of our fellowship. Meanwhile those in active service still pay their unrelenting dues and await the brotherhood's good time to do something about ministerial pensions.

With all of his capacity for hoping on against hope, perhaps the minister would have become discouraged and quit paying his dues, or even left the ministry under the sheer necessity of providing for his wife and children, but for two things. The first was Robert H. Stockton's bequest of \$400,000. Hearing of that he was emboldened to think that maybe God had given to others both means and purpose that would in time bear fruit. Second, the Survey gave early attention to the ministry, and the International Convention, on request of the United Christian Missionary Society, appointed a representative Commission on the Ministry to study the situation and recommend the best way to meet it. Its preliminary report at the Memphis convention renewed the courage and confidence of our ministry. And now, at the Columbus convention of 1928, we seem to be approaching the time of doing something about it!

As it comes to pass again and again in the kingdom of God, the minister's

plete success as to chart a sure precedent, while still others have as clearly demonstrated the weakness of certain plausible ways which we dare not try. All of these experiences were first clearly outlined by the United Society's surveyor, J. H. Mohorter, care-



Mrs. Alda R. Teachout of Cleveland, Ohio, secretary of the Commission on the Ministry



Thomas C. Howe of Indianapolis, chairman of the Commission on the Ministry

fully weighed by the Survey Committee and released to the Commission on the Ministry for exhaustive study.

The Commission of over two hundred members held its first full meeting in the spring of 1926 and appointed a central committee of eighteen to meet monthly and study every phase of the subject in the greatest detail, under the guidance of the best obtainable actuarial counsel. In

unseeing hope seems about to come to a larger and better fulfillment by being postponed through all these years since the first Pension Commission was appointed at the Des Moines convention in 1916. Other Protestant bodies have gone on to such com-

addition to George A. Huggins, a consulting actuary of Philadelphia, who has guided the establishment of a number of church pension funds, including that of the Presbyterian Church U. S. A., the Commission has been particularly favored with the advice of Monell Sayre, executive vice-president of the Protestant Episcopal Church's pension fund, who shared with Bishop Lawrence the distinguished success of its inauguration and, after eleven years still leads in its perfect maintenance. The Episcopal Church set out to raise five million dollars as an initial reserve fund and their people contributed \$8,750,000. They asked the churches for 7½ per cent on the salaries paid their ministers, and after eleven years every parish is paying! The total amount in the fund is now over twenty-two million dollars and the surplus income enables them to pay considerably more than the promised benefits.

At its second full meeting, February 16 and 17, 1928, in Indianapolis, the deliberations of the Commission on the Ministry were shared by the Executive Committee and cabinet of the United Christian Missionary Society, the members of the Board of Ministerial Relief, twenty secretaries of state missionary so-



F. E. Smith, secretary of the Department of the Ministry of the United Christian Missionary Society

cieties and a number of members of the Board of Education. The plan for the enlarged and improved pension system which goes through regular processes, and as approved, to the International Convention at Columbus, in brief is as follows:

To provide four classes of benefits:

1. Retirement pension at 65 or later equal to half the minister's average salary for 35 years of service, with proportionate amounts for longer or shorter service.
2. Total and permanent disability annuity somewhat less than the age retirement pension.
3. Maximum death benefit of \$1,000 and widow's annual pension of half the age retirement pension her husband received or might have received.
4. Minor child's benefit of \$100 a year until 18 years of age, or if in school, until 21.

To provide these benefits it will be necessary for each minister to pay into the pension fund $2\frac{1}{2}$ per cent of his salary and for each church to pay into the fund 8 per cent on the minister's salary, payments in each case to be made monthly, and that from the church out of its current expense budget. An individual account will be kept with each minister with all of his own payments credited to his age retirement benefits and all of the church's payments, while he serves it, to his death and disability benefits.

To make the pension benefits immediately available up to a minimum of \$700, if that does not exceed the half-salary, for ministers now in service, it is proposed to raise an initial reserve fund which has been tentatively fixed at \$8,000,000.

This fund would not only finance the accrued liabilities up to the minimum agreed upon for those who enroll and retire before their own and their churches' payments have built up sufficient credits to meet these requirements, but would also meet two other major obligations of the brotherhood, namely, the present pension certificates and the present and prospective ministerial relief roll.

By 1931 our actuary calculates that 110 certificate holders in the present pension plan will have become beneficiaries. For these we must in honor provide the maximum benefits of \$500 a year for those who will have reached 65 or become totally and permanently disabled, and \$300 a year for the widows and minor orphans of those who have died. While the new pension plan improves upon the old in several respects, so that those who cannot carry both will generally pre-

fer the new, there will be some who will feel compelled merely to continue their old certificates. With all such the brotherhood will take pride in keeping faith to the complete fulfillment of their expectations.

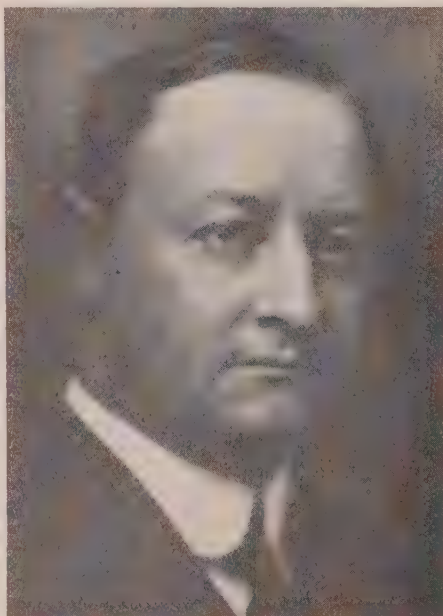
The new pension plan is so constructed that it will provide for all who serve the churches, but unfortunately it was not started forty years ago, and we will not forget those who have finished their labors in the gospel and yet tarry with us. For them, and those who will join their ranks before the new pension system can come into full operation, ministerial relief must be continued. Inasmuch, however, as it would be confusing to ask the churches to pay the 8 per cent on their ministers' salaries and at the same time to give ministerial relief a place in the church missionary budget and in the annual Sunday school offerings,

it has seemed best to fund the present ministerial relief budget. This means that while we are raising the amount necessary to meet the accrued liabilities for the ministers who come into the new pension system near the end of their active service, we will also provide enough to care for those who have crossed the retirement line before we get the pension system started.

The entire responsibility of supporting the ministers of self-supporting churches is a current expense obligation, after retirement as well as before retirement. This becomes clear where a man has served one congregation continuously for twenty-five or thirty years. Any member of such a church would feel that both the minister and the congregation were insulted if any-

one suggested that this honorable support after retirement should be considered a missionary or benevolent matter or borne by any other agency than the church to which his life had been devoted. The pension plan simply furnishes a practical way for the churches to get this obligation and privilege into their current expense budgets.

Of course such a large undertaking as this will require a considerable period of preparation for its launching. The Commission's recommendation is that the years 1928 and 1929 be spent in acquainting the churches with the plan and getting them committed to putting the 8 per cent on their ministers' salaries into their current expense budgets from the day, tentatively set as July 1, 1931, when the plan is inaugurated. That will allow the year 1930 for the \$8,000,000 campaign. The Episcopal Church raised its \$8,750,000 in the year ending March, 1917, the



Monell Sayre, adviser of our Commission on the Ministry

Presbyterian Church its \$15,000,000 from October, 1926, to May, 1927. These and other splendid successes are accounted for not only by the universal interest in and obligation to the ministry but also by that fact that money placed in such a fund is a deposit rather than a contribution; it all comes back to the church's own ministry and brings with it a large accumulation of interest, the interest eventually amounting to more than the principal.

For the present we must continue to provide for ministerial relief through the church budget, individual contributions and Sunday school offerings to the United Christian Missionary Society. Easter Sunday is the special day for stressing this call and taking this offering. Surely all we are learning as to the inadequacy of what we have been doing for our fathers in the faith ought to move us to more generous and more cheerful contributions than we have yet made. Many of these saints and heroes cannot live to see 1931. What we do for them we must do now. Our gratitude for their long and devoted labors is just as sincere and our obligation is just as real as



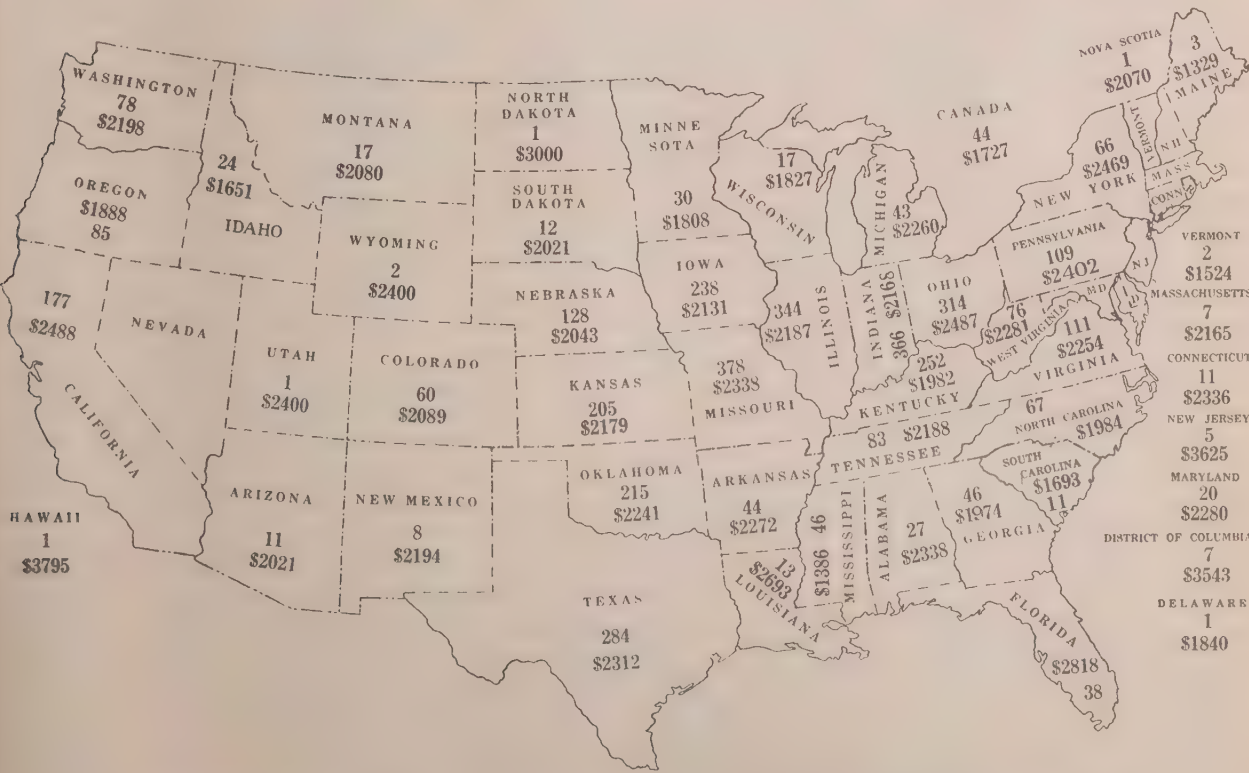
George A. Huggins of Philadelphia, actuary for the Commission on the Ministry

if all our plans for their recognition and support were complete.

The graph on page 8 is a mathematical demonstration of the following statement of Monell Sayre:

"Public opinion has arrived at that stage in the United States at the present time where a church has got to provide for its own ministers and for the widows of those ministers. It just cannot get away from it. That is to say, all the churches together have raised the ethical standard of the world here to the point that it demands that we shall conform to the ethical standard that we have raised. It is insistent upon it, and if a church does not provide for its own ministers and the widows of its ministers, the world is going to hold it responsible

in a very serious way, and is going to doubt the sincerity of the spiritual message of that church. The result is, therefore, that you are being forced along by an ethical spirit which you have aroused in the world, so that you simply must finish this work which you set out to accomplish. You must do it for the sake of your church. You are not altogether doing it for the sake of the ministers."



The smaller figure in each state shows the number of preachers whose reports were received from that state. The larger figure shows the average salary in the state as revealed by the reports. The total number of reports comprised in the study was 4,129 and the average salary (aggregate) is shown to be \$2,217

"If I Had It To Do Over Again"

By G. A. HOFFMAN



"Life has been a wonderful romance to me"

For fifty-three years a preacher of power among the Disciples of Christ, Mr. Hoffman, who is now pastor of the church at Bloomfield, Missouri, is probably the oldest minister in the brotherhood, in point of service, holding an active pastorate today.

THE minister who works upon human souls is like the diamond cutter. He cuts away the rough elements from the human heart and then polishes it. He imparts to the life a glow that shines with a spiritual fervor. He plants the truth in the soul of the new born child of God which gives

the life a beauty and a halo that the radio from the throne of our Heavenly Father alone can give. The thousands who have heard and whose lives have been brightened and bettered by my humble ministry fill my heart with happiness now. It is no small joy as I think of a Christian business man here, a lovable Christian woman there, a church officer or a minister of the gospel whose hand I grasped thirty or forty years ago as they confessed their Lord—or when in my ministry I looked into the human soul and heard and saw all the vast possibilities that God had planted there.

Life has been a wonderful romance to me. The life that God created in his own likeness and image has been a life of surprises to me. If I had it to do over again—ah, yes! if I had a hundred lives to live they would all be given to the ministry of the gospel of Christ. Nothing has in it so much happiness, nothing can give so many joys, so full of delightful reminiscences. In all lives there are disappointments, but in the ministry the Lord is there to help bear them. The calling of the ministry is as far above all others as the spiritual is above the material. The teacher in the schoolroom has to do with the literature of knowledge—the minister with the literature of power! What a happy thought that a young man may become a minister of the word, implant the power of the gospel in the hearts and lives of others and behold its growth into Christian grace. And as he approaches the day of his final reward the harvest of his sowing, like the seed of Abraham, shall have multiplied with the years. Like the Christ, he shall never die, but continue to live in the lives and hearts of men.

"I'm Glad I Married a Preacher!"

By ALICE GADD HARMON

Wife of the President of Transylvania College, Lexington, Kentucky

THERE are so many things that present themselves to one in middle-life concerning the decisions made in youth that it becomes an interesting subject to contemplate.

Had I to do it over, knowing all I know now, would I make the same choices again? My decisions were made and my vows taken thirty-five years ago. Do I wish I had taken "the other road"?

Many of my girlhood dreams have not come true. Many of my hopes have not been fulfilled. Many of the desires of my heart have been undernourished and have died and their death has left an aching void.

But the law of compensation is sure and steadfast. For every disappointment there has been an unexpected happiness. For every dream that has passed with the dreaming there have been realities of surpassing splendor. For every memory of cherished desires long dead I have living memories that cannot die.

Yes, I am glad I married instead of choosing a career and I am *very* glad I married a minister.

By a minister I mean a real preacher, settled in a pastorate. I love our college work. It has given me much that I otherwise would not have had. But the work of the college president is largely keeping alive an institution instead of giving life to the student body. Therefore there are some things it lacks that to me are essential. True there is a position to fill as the president's wife. But in the ministry there is a work to do *with* the pastor. I am somewhat fitted for the latter—not at all for the former. Thus the ministry has an attraction for me that college work does not have.

My reasons for being glad I married a minister are, of course, personal—perhaps too personal to be of interest to any one else. They may not "fit" any other woman. Few girls dream alike or desire the same thing for the same reason.

As a girl I was an idealist—I guess I still am. I was an artist. I "saw things." I saw a world not in poise, folks not happy, drabs where there should be color. Then by the magic change of Love and God I would see myself helping to make all things beautiful.

I heard things. I heard cries and curses and moans and mockery and babies and women begging in hunger and pain. Then I would hear their cries changed into anthems and hallelujah choruses and great amens. I would often be the choir leader.

I felt things. I would be cold and hungry and sick and in prison and then I would go and visit myself. I suffered from these things.

I recall a dream I had one Sunday night in the Grand Canyon of the Yellowstone in the summer of 1891. We were sleeping in tents near the river and within sound of the falls. I dreamed the river ran from up in the mountains and came toward the upper falls, singing as it came in the voices of children, *When Peace Like a River Attendeth My Way*. As these "children of the water" sang they reached the upper falls and with glad shouts of mirth and joy they leaped over the rocks unafraid and went racing on toward the lower falls. But the lower falls meant death.

I cried aloud in my sleep. "Quick! Some one stop them, they do not know about the lower falls." Then a Voice said to me, "*You stop them.*" I jumped from my bed and ran screaming toward them. But before they could hear or heed they had gone over. All mirth was gone. No longer the river sang as voices of happy children. But darkly, like a cold green stream of melancholy it wended its saddened way through the deep gorge. I saw myself turn and in great haste run back toward the joyful babblings of the happy waters above the upper falls saying as I ran, "I must stop them up here. It is too late down there." A dream and a dream only. A girl and only a girl—but I knew when I wakened from my dream what I had to do with my life.

I often wonder if I know as little of my children and other young people with whom I come in contact as those with whom I lived daily, who called me light-hearted, frivolous, and irresponsible, knew of me in my adolescent days.

YET with all my aspirations I wanted to do a "woman's work in a real woman's way." I was a real "feminist" and yet I felt to function in a real way I must do it through the home.

I believed a mother's heart beat more sympathetically than any other human heart. I always imagined, I guess I had been taught, that one with family cares could enter into the industrial and social problems more understandingly than those who had not experienced family joys and problems possibly could do. Hence my decision to try my hand at home building. Incidentally I was deeply in love.

Our choice of a life's work was a mutual choice. We chose it. The law pulled hard for him. But what did it offer me? Medicine—missionary medicine—attracted me, but what did it offer his un-medical mind? But the *ministry*! There we met on

common ground. He could talk—the best of any boy in school. (Begging the pardon of the gifted Abberley, Bicknell and Oeschger as well as others who were in Cotner at that time.) He could cultivate the pastoral instinct—and he did. Everything weighed and considered in the balances of our fitness and desires, the ministry won. I was glad. I always have been, am, and think I shall continue to be.

WHY? Well it qualified vocationally for me. I say it qualified instead of saying I qualified, for it was a case of finding something that fitted me. It was easier than fitting me to something. In the 90's we did not have Munsterberger's and other vocational charts but he who sought usually found his "calling." I was sure I had found mine.

There are many things the ministry as a vocation has given me. But vocationally one must not only receive but give to others and to society as a whole.

Some one must be the better because I have chosen my particular calling. Life for some one must be easier and richer and fuller. I knew, young as I was, that life was easier when Christ bore the burden and we wore his yoke. I knew men were better whose sins had been washed in his blood and were clean. So I was sure that through the church I could best serve the individual man.

I must advance civilization. How better than by making it Christian? I must assist in educational progress. How better than by teaching him who is Truth? I must make society clean and well. How better than by making it pure? I must unite the world in a fellowship of love. How better than by lifting him up that all men might be drawn unto him? All this could best be done through the church.

But has there been no *unattractive* side to the work, you ask? Is the life of a minister's wife all idealistic and soul satisfying?

I WOULD not be fair if I did not give the "other side." Vocationally and in satisfactions the ministry has functioned for me with but one vital exception. One's vocation should give to one a normal financial support. Inherited wealth, money-on-the-side or charity may all be acceptable and helpful or harmful according to the use made of them, but the vocation should support to the highest efficiency the toiler. This the ministry has never done for us nor for but few others. I do not believe ministerial poverty is the chastening of the Lord. I believe it is of the stinginess of man. We have felt the injustice keenly. Neither of us brought money into our partnership. If I had a vagary when I married it was that money was not essential to a successful marriage. But rents, children and their expenses, food, clothes, insurance, occasionally taxes, culture, vacations and all things needed in the life of the now and old age to come, must be paid for. Take financial

anxiety from our lives and I am frank to say peace in the home, in the mind, and in the soul would have overflowed *mightily* for it has been our only flaw in happiness. Sordid? No, *vital*. Never have I hesitated nor looked back excepting when I was agonizing over money.

YOU men, who cry aloud for recruits for the ministry, why don't you will money to your pastor and a double portion to his wife for she handles the half-sized budget? Why don't you send a liberal check as a birthday gift for the King on his birthday?

Churches, why don't you pay a living wage to the man who needs more and not less than others because of his life of eternal giving? The preacher who preaches "Jehovah-Jireh" with an empty pocket-book preaches with a questioning and beseeching faith. The man who preaches from the same text with at least change in his purse, preaches with a fullness of assurance and no less faith. Do not mistake my meaning. The Lord does provide. I believe it. I know it. He sends dresses and food and books and vacations. We have just had a Christmas trip from a man whom God has blessed and inspired in answer to our dire need. He does keep faith. He may not send bank accounts but he is striving des-

perately to establish a pensioning fund and to provide for homes for the aged. But both God and the minister's family have to wait until he is sure the church is going to do its part. And it is hard on both parties to be kept in suspense so long. Nothing in our lives pulls so hard as the memory of things that would have been easier had there been money.

There is nothing personal in this. We are coming toward the end of urgent personal needs. Our children are about educated and equipped for service. They will not need us much longer. We have fought so hard we will not live to be a hundred years old. But I must speak for the oncoming woman who will have to take my place. I beg that she may be saved by the church from the only thing that may mar her efficiency and joy.

The ministry has lacked but this one thing of functioning to the highest degree for me. It has been good to me all the years of my service. It has blessed my family and enriched my life. It has evaluated values for me. It has discarded discards. It has made beautiful my beauty and has blessed my blessings. It has tuned my life to the song of the redeemed and made blessed the musings of my heart. I am more than glad that my preacher-boy said, "Will you marry me?"

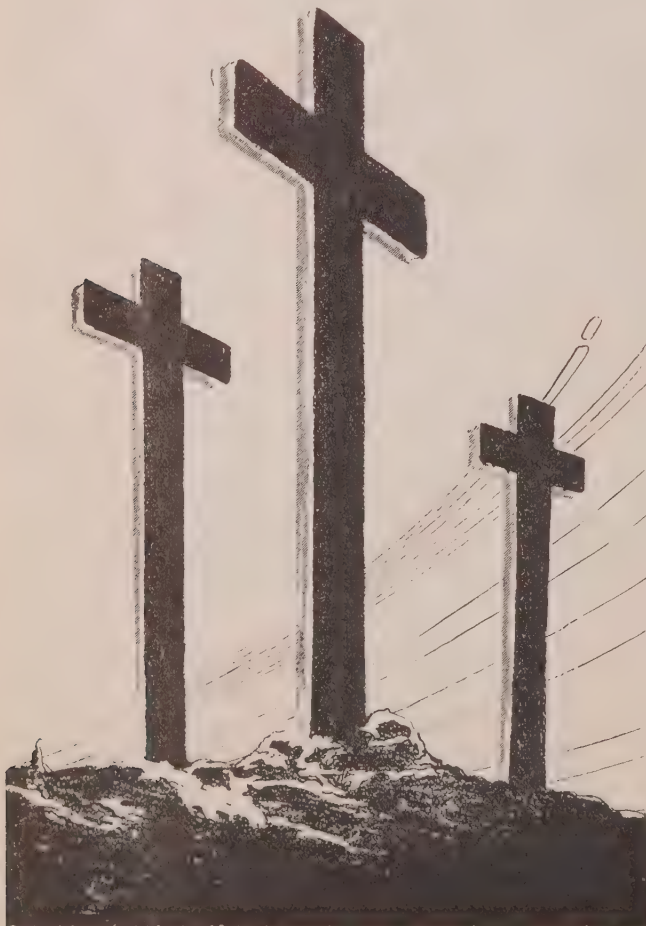
The Cross

BY MARGOT ARRELLE

I wonder oft who made the cross
On which my Savior died.
Who nailed in place that shorter piece
Across the upright wide?
That timber was a worthy thing—
So tall and straight and true.
It never could have been a cross
If left the way it grew.

'Twas human hands that fashioned it
With arrogance supreme
That dared across that perfect thing
To fix the lesser beam.
Oh, woe to him, whoe'er it was
Performed that cruelty.
I censure while I pity him—
Yet I am base as he.
This very day I made a cross,
And on it crucified

My Lord, with spikes in feet and hands,
A spear-thrust in his side.
Across his purpose in my life,
So loving, kind and true,
I set my weak but stubborn will
And tortured him anew.



Thinking It Through With Our Educators

A SERIES of meetings on matters of brotherhood-wide concern brought to Indianapolis, Indiana, during the week of February 13, about four hundred Disciples of Christ, representing all sections of the country and forming a good cross-section of our communion. The meetings were diverse in personnel and purpose, the activities of the groups mingling in the lobby of the Severin Hotel ranging from the study of the technical features of the proposed pension plan to enjoying chicken dinners provided by the local Chamber of Commerce. Even Valentine's Day was not overlooked, due to the thoughtfulness of President Miner Lee Bates of Hiram College who chose that day to send to the special meeting of the Board of Education the announcement of his marriage to Mrs. L. Elaine Rising which took place on the Saturday previous in Washington, D. C.

The Board of Education was in session on Tuesday and Wednesday, preceded by a meeting of the teachers in the biblical departments of our colleges on Monday. Simultaneously, the Executive Committee of the United Society was in conference with the Board of Ministerial Relief, followed by its regular monthly session which was held at the College of Missions building; and on Thursday and Friday both gatherings seemed to merge into the annual meeting of the Commission on the Ministry. Although new faces appeared for this last meeting, there were many who belonged to two or more of the groups and were in attendance the entire week.

Despite the fact that the Board of Education was in special session, held in lieu of its annual meeting, the attendance was the largest in its history. Of the sixty directors, forty-eight were present. With the visiting teachers and others the total attendance was well on to one hundred. The volume and extent of work considered was indicative of the period of transition in which the Disciples find themselves today. Particularly is this true of our church colleges. Although reports and discussions of the manifold phases of our educational task occupied the major portion of the time, it was evident that the most significant problem with which the Board must wrestle has to do, not with its surveys or vocational guidance or ministerial training, although these are important related subjects, but with a problem far more portentous. As H. O. Pritchard, the far-sighted general secretary truly said, "The whole educational situation at the present time is in a state of fluidity. Everyone who is awake and aware is dissatisfied with the present situation and no one seems to know

exactly where we are going. We have the twin problems of student attendance and student mortality. It is a well-known fact that a number of our colleges have lost attendance this year. This is strikingly significant, and such institutions should cut straight across and analyze carefully and accurately the reasons for such decrease, for those facts have a very direct bearing on the future of those institutions. Again take the matter of student mortality. The *Indianapolis Star* recently had an editorial from which is culled the following:

Announcement is made by the University of Wisconsin that about one thousand and seven hundred "children" who entered last fall as freshmen will not return next year as sophomores. The term "children" was used by the registrar in his report to the board because the students were found to be lacking in ability to attain the academic level required at the institution. Others will be barred because they evidently enrolled with the intention of making the campus a "glorified playground." The freshmen enrollment at Wisconsin last fall was 2,900 so that the elimination of 1,700 will constitute a cut of considerably more than 50 per cent of the class.

"Suppose other institutions should become equally strict with the freshmen. What does this mean to colleges and universities?" (A fuller discussion of this problem is given by Dr. Frank Padelford, head of the Baptist Board of Education, on another page in this issue.)

Dr. Pritchard further added:

And now may I add that it is my personal opinion that these Christian colleges must have a program that is unique as to quality. We can never hope to compete in the field of quantity. One of the things most of our colleges need, even more than they need money, is a distinctive educational program which will distinguish them from the great mass of rule-of-thumb institutions. In our original impulse, even in our program of education, Disciple colleges had something that was distinctive and unique, but we have been gradually losing sight of it and sinking down to the dead level of a standardized situation, which makes us no different from any other college. When I say this I am not speaking in sectarian terms or even in denominational terms. I have faith enough to believe that there is still a place for a high grade Christian college that has a distinctive and unique program of education, with character building as a central idea and ideal, and Christian service as its prime objective.

THE findings of the various commissions, who report to the Board and thus constitute its "machinery," were encouraging. These commissions study such specific problems as college and student aid, endowments, finance, ministerial training, tax-supported institutions, vocational guidance and budgets. In addition, the reports of the three secretaries, Dr. Pritchard, H. H. Harmon and J. C. Todd, gave further evidence that all problems relating to the welfare of our colleges are being fearlessly met and that the work is in competent hands. The depart-

ment of promotion and endowments, of which Dr. Harmon is secretary, reported that the total raised from July 1, 1927, to January 31, 1928, was \$1,114,614.69—no mean sum. This department has been working also on behalf of the National City Church Crusade and to January 31 a total of \$701,732.52 had been subscribed. Dr. Todd of the university department recommended and the Board approved that full membership be granted to state school organizations doing instructional work for credit, and affiliated membership to others.

The status of the College of Missions was presented by W. F. Rothenburger and President C. T. Paul and it was recommended that while there be no cessation of effort to prepare missionaries, the College when relocated be at the seat of a recognized center of

education and in the heart of the numerical strength of our people. The task of pensioning teachers in our church colleges, presented by F. E. Smith and Monell Sayre, secretary and adviser, respectively, of our Commission on the Ministry, was discussed, as were other items of pertinent interest.

The completion of the survey of our educational institutions, which is now practically accomplished, is without doubt marking the beginning of a new epoch in our college history. The task has been under the direction of Dr. Floyd W. Reeves and has been gigantic in its scope and will be far-reaching in its effect. Its completion places our communion in the forefront of religious bodies who, having taken the soundings of their educational depth, are now ready to apply full steam ahead.

In Their Footsteps

By POLLY DYE

Daughter of Dr. and Mrs. Royal J. Dye, formerly missionaries in Africa, and herself a worker in our Japanese Christian Institute, Los Angeles

WHAT a glorious army of intrepid people they are indeed! Dr. and Mrs. Shelton, Dr. and Mrs. Macklin, Ray Eldred, Emma Lyon, Mary Kelly, Adelaide Gail Frost and many others who have been and are moulders of nations, teaching, uplifting and enriching the lives of people after the example of the Master Teacher. Yet these are very humble people to know and precious friends to have. Others may read of them, but it has been the rare privilege of our home to know and honor them as dear friends. Our own supply of near relatives is very small, yet through these brothers and sisters of our parents, we have uncles and aunts all over the world. The example of this large family of ours calls us to high tasks.

In family circles, you know, difficult experiences are often talked over and shared, especially in missionary families. There are money worries, problems of education, even the where-shall-we-live problem, to say nothing of the more crucial moments when bandits frequent their paths, or starvation stares them in the face when food supplies miss a steamer and are delivered months after schedule, or the only doctor is five hundred miles away and a little child develops a critical condition quickly. Families must be separated during the long years of education and development. Very slowly a small savings is sometimes accumulated for old age, and then a dire need in the work is seen and the savings is quietly invested in that cause. Do the children who would like to carry on the work of their

Perhaps this word would come more fitly from a minister's son who has followed his father's footsteps into the pulpit. But it is spoken largely on behalf of that vast host of children who have gone out of the parsonage and are carrying on in diverse ways and hidden paths the spirit of the law to which their parents gave their lives. Their rich heritage is a faith in things unseen and around the world they are standing in innumerable ways for that faith. They cannot help it. It is bred in the bone.

parents hesitate because of these things? No, they "count it all a joy!" for they see that such living develops strong personalities. We young people judge a profession by the character of the people who are found in its ranks. Is their acquaintance of worth, or are they merely one of many whose name and personality it is difficult to recall?

Having been born in Africa during the early years of our missionary work there, I know some of the hardships and privations, even to being separated from my parents for years. My most precious memories of Brother McLean began during those years of separation as he often took time to come many miles out of his way to a country farmhouse to see my baby sister and me, loving us and bringing gifts that delighted our childish hearts. God does not take from us without enriching us in some other way most wonderfully.

My training has prepared me as a teacher of little children. After several years of experience teaching in the public schools of California, I felt a growing desire to find work that would be in accord with the purpose of my life, where I could build Christ into the lives of the coming generation. That very summer the opportunity was opened for teaching the little children of families who have come to our land of sunshine from the Sunrise Kingdom across the Pacific. Yes, we parsonage children have an unusually rich heritage, a background of understanding and vision which is at once our great responsibility and opportunity. We pray that we may use it wisely.

God's Minister

Dedicated to Our Aged Ministers

By CHAUNCEY R. PIETY



At twilight he heralded brightness,
In tempest he prophesied calm,
He challenged the wrong by the rightness,
And shattered our fear with a psalm.

He saw and he suffered for seeing,
He taught and they called it a crime;
At the stake he burned life into being
And lighted some pages of time.

Though poor he was rich every moment,
Though weak he was mighty to aid;
He rescued a world from its foment
And faced bitter foes unafraid.

Some say that the fool is not needed;
But centuries old is that cry,
And millions his message have heeded,
And by it shall live and shall die.

Today he ordains the tomorrow,
Brings truth from the sky and the clod,
Finds life in our death and our sorrow,
And even in mystery God.

Some Cases on the Roster

Your Easter Offering Goes to Answer Such Letters as These

February 1, 1928.

My dear Mr. Smith:

I have been advised to write you in behalf of my husband who will be 88 years old in March, and who has been, since last Thanksgiving week, wholly confined to his bed and is perfectly helpless from the effects of a fall.

There were no broken bones nor any dislocation of joints, but since the fall he has never been able to stand, not even to raise his upper body in the bed, nor can he move his legs in or out of the bed. He demands very careful attention. I have not been able to meet the demands in any sort of adequate way, and I am wondering if his monthly pension could be increased five dollars per month. I certainly hate to feel forced to make this appeal, but on his account am willing to suppress any personal feeling of pride.

February 27, 1928.

Dear Brethren:

Yours containing check of \$15.00 for month of March has just been received. I most heartily thank you. Also I must express my appreciation of the promptness, regularity and dependableness with which it comes, and also of the kind, helpful and encouraging words which always accompany it.

I am exceedingly glad to hear of the bright prospects for this work for the future. May the Lord ever be with you, Mr. Smith, and with all those associated with you in this most gracious work; and may he ever give you the wisdom, courage, persistence, and all qualities needed for carrying on the present plan, and for successfully launching the new plan. If only the preachers would realize now, as they most certainly will later, the great value of this work on their behalf, they would most assuredly support you most heartily.

March 1, 1928.

Dear Mr. Smith:

Your letter and remittance came to hand today, and words cannot express our gratitude to you, and through you to the brotherhood, for what this check means to us. My wife has been near death twice within the last month. She has Bright's disease—now dropsy.

I have no income but what you send from month to month. If my wife grows better, I hope to get something to do whereby I can get a little money. However, a man seventy-four years old finds few chances.

God bless you in the work you are doing.

February 27, 1928.

Dear Mr. Smith:

I want to know if, when I am forced to retire from active ministerial work, I will be entitled to any remuneration from that source, since I am receiving quarterly payments on the Pension roll. I am now nearly 70 years old and as most all churches are wanting young men I may expect to retire most any time, and for this reason I have asked the question about the Relief Fund. I have never received a big salary, \$2,000 per year being the largest amount I have been paid.

December 19, 1927.

Dear Mr. Smith:

We have wanted to tell you before this how much cheer your Thanksgiving check brought us. It came on Thanksgiving Day. We were almost out of coal, but when our check came, that worry was removed. Services were held in our church morning and afternoon. I felt that I would love to go, but couldn't. Your kindly remembrance of us made us feel that even though we were denied the privilege of going to church, we had much for which to be thankful.

And now, I hardly know how to write you. It is hard, extremely hard, to write this, because I have never done so before to anyone. But I am in such a position I hardly know what to do, or where to go, if not to the Ministerial Relief Board.

Mother has been ill for fifteen years. During the latter part of my father's ministry it was my privilege to stay at home and wait on her, thus doing a little bit in helping father to carry on his work. Since father's death, mother has been worse, and for the last five years she has been confined to her bed, and is quite helpless. She needs almost constant attention. Her mind is affected, but her physical condition is worse than her mental one.

We appreciate greatly what your board has done for us all of these years. We couldn't have gotten along at all without your kindly help. It has been a godsend to us. I hesitate to write, asking if you could give more. I wouldn't dare do so, if we weren't in the circumstances we find ourselves. Mother, as I said, needs me with her almost constantly. I have tried to take up extra work in Fireside Industries (through correspondence) for over a year, but mother needs me and I have to neglect her when I try to do this work, so I had to give it up. I hoped to make a little something out of it, enough to help us along somewhat.

Just now we are in need of some bedding. Mother can eat only a few things, but I cannot always provide her with those. I am in need of clothing. Last year I had no coat and this year also, I have been unable to get one. When father lived, he would ask people to come to church and sometimes he would be met with the reply that they didn't have clothes they could wear to church. I used to think it was an ugly spirit, and perhaps false pride, but now I realize that it was not always the case.

Mother worries so much on account of her mental condition, that I try to keep her in ignorance of our circumstances as much as I can. I have never expressed myself to anyone, and this has been the hardest letter to write that I have ever written in my life. I do not wish to complain, but I would so love to see mother have what are really the necessities of life.

I know you have many calls for aid, but if you could increase the amount sent us, or help us in any way, it would mean everything. Again thanking you for your faithfulness all of these years, and may God's richest blessing be upon you.

Interesting Facts About Our Ministry

It is practically impossible for any minister of 65 to obtain a new church.

It has been possible to help only one-fourth of those who are entitled to ministerial relief, and to this limited number there was given an average of only \$265 a year.

The average salary among our ministers is \$2,217. This begins to go down at the age of 51, and gradually dwindles until about the age of 65 when he receives about the salary he did when he first entered the ministry.

The new pension plan will require an initial fund of \$8,000,000. The interest on this amount will provide 54% of all benefits to be paid—leaving 46% to be paid by contributions of both ministers and churches. Each participating church is to pay 8% of the salary of its minister, and the minister himself is to pay 2½% of his salary each year. To the church paying the average salary, this will amount to fifty cents per day, and to the minister on average salary it will amount to two street car fares a day.



E. H. Blashfield's famous mural painting, "The Graduate," in the College of the City of New York

Is the Day of Small Colleges Over?

An Experienced Educator Squarely Faces Some Plain Facts

By FRANK PADELDFORD

Dr. Padelford is head of the Baptist Board of Education and president of the Council of Church Boards of Education. This article is part of an address he delivered before the latter body at its annual meeting in Atlantic City in January where it was acclaimed a significant interpretation of the state of transition in which all education is today.

WHAT is to be the future of our Christian colleges? I do not pretend that this is a new question, or that we have any unusual light upon it, but without doubt there are some new phases of this problem just now emerging and these demand our earnest attention.

The history of our Christian colleges is familiar to everyone. They were founded in a day when the whole field of higher education and most of the field of secondary education belonged almost solely to the church. The state had not entered this realm and no one dreamed that it would. The title of the church in this field has scarcely been disputed through the centuries.

But now there are new factors entering into the situation which again raise the question as to the future of these church colleges. We are awaking to discover that their position is not so secure as we had dreamed. It behooves the friends of the church college to face these new facts very frankly. We cannot bury our heads in the sands much longer.

What are these factors? First of all, there is the junior college. This institution is so new that in some parts of America people do not even know that it is here. But it is here, whether to stay or not nobody knows. But it will be here long enough and strong enough to shake our whole educational system. We may shake our heads, raise our objections,

and organize our broom brigades, but the junior college idea is sweeping in upon us with remarkable rapidity and bids fair to sweep the entire land. In the state of Kansas, for example, which is almost exclusively an agricultural and rural community, there are already seven municipal junior colleges organized under the regulations of the state department of education. The movement is being aided and abetted by nearly every one of the great universities, most of which would like to debar freshmen and sophomores from the crowded campuses, if they could. It will not be many years before every considerable city will provide its junior college in as much a matter of course as it now provides its high school, and the district school will have added its junior college years. We may feel sure in our own minds that by this course we are going to rob our youth of a liberal college education, but the facts we must face.

BUT will not the small college profit by increased enrollment in its junior and senior classes from the graduates of these junior colleges? There is little prospect of this. On the other hand the development of the local junior college is almost certain to accentuate strongly the tendency already distinctly apparent, for students to go directly from their sophomore year to their professional studies, which means to the university. The tendency in this

direction is strong now, as everyone knows, despite the raising of standards of admission by the grade A medical schools and the high standard schools of some other professions. There is a widespread conviction, growing in intensity, that young men are not getting into their business and professional careers early enough in life and that the process of preparation must be speeded up. The universities are encouraging this conviction and arranging their courses so as to eliminate much of the so-called cultural work. The colleges themselves have encouraged it by their pre-professional courses.

If, then, we have judged these present tendencies correctly it is clear that the future of the small college is not yet assured, and that it may be forced again into the struggle to find an adequate number of students for its lower classes, and to find enough juniors and seniors so that it can afford to offer the advanced courses.

Another element in the situation we must recognize is that we have not yet reached the maximum cost of education. The costs have been mounting steadily year by year. It seems at times as though we must have reached the peak, only to discover that there are higher mounts beyond us which we must attain. We have not reached the climax yet and no one knows when we shall. Just before the great war the Council of Church Boards of Education issued a pronouncement that the minimum college must have at least \$300,000 of endowment to be recognized as standard by the lowest test. Now the North Central Association requires an endowment of at least \$500,000 or the equivalent, before it will recognize any college. These mounting costs are proving a great burden to the small colleges which find it increasingly difficult to secure sufficient funds for adequate financing. Following the war we had a great wave of generosity, unprecedented in our history, when it seemed comparatively easy to secure gifts for almost any institution, but that wave has certainly passed and the small institutions especially do not have the appeal which they once had. Every year, therefore, witnesses the loss of one or more of those colleges which have succumbed to the financial load.

CLOSELY related to this financial problem is the ever-present problem of keeping pace with the advancing demands of the standardizing agencies. True to their mission they are constantly raising the standards of requirement and thereby of necessity making it more difficult for the small college to maintain an accredited position. Every year one or more of these colleges loses this standing and, once lost, it is almost impossible to regain it. The loss of this standing is almost certain to spell disaster. The rigid attitude of the agencies seems harsh and cruel to the loyal friends of the little institution, but we

are set first of all for honesty and integrity in education and, while we may have regrets to see some of our institutions shut out into the darkness, yet we cannot fail to approve the policy that demands that every institution which appeals to boys and girls for their precious years shall give an education which will stand the rigid test.

Without going further into an enumeration of the difficulties which face these institutions, we have perhaps set forth enough of them to make it apparent that the future of these small Christian colleges is not all roseate, and that those of us who are set in places of responsibility for their future have serious problems to face. Nothing less than heroic efforts will save many of them; some of them cannot be saved at all.

BUT what are we to do, we who are responsible for these colleges? First of all, we must face the facts and face them frankly and honestly. We have tremendous responsibilities for the future in our hands. We believe in Christian education; we believe in the Christian college, otherwise we would not hold the positions of trust and responsibility in which we have been placed. We have a responsibility to these colleges, but we also have a responsibility to our boys and girls who are seeking an education, and to our people who have money to invest in education and are looking to us for counsel. We cannot be determined in our courses either by our affection for the little schools in jeopardy or by our denominational ambitions.

Having determined after a fearless facing of the facts which of the small colleges actually give promise of being able to survive and to give an education that is worth while, our next responsibility is to make clear to ourselves and to them what their distinctive mission must be, for a distinctive mission they must, in my judgment, have. We have no obligation, I take it, simply to maintain one extra college. The state having assumed the obligation to offer the opportunity of a college education to every boy and girl who is able and may wish to take it, we have no right to invest church funds greatly needed for other enterprises in these small colleges unless they are rendering a distinctive service which the state schools do not and cannot render.

It is unnecessary for me to say that the one distinctive service which these schools can render is to give an education that is emphatically Christian. It was for this purpose, of course, that they were founded. But how many of them are failing to render any such service today! We are constantly taunted with the inquiry as to how these Christian colleges differ from any other colleges and we have to confess that many of them do not materially differ at all. We are conscious that most of these schools have patterned as largely as they can after

the large independent and state schools and have lost many of the features that once made them different. This we say in no censorious spirit, for we recognize the competition which they have had to face, but in attempting to meet that competition they have overlooked the element that might have assured their success. Not until these colleges recognize that fact is there any hope for them.

While I do not need to define what is meant by a Christian education, we do need to make clear that the mere inclusion of courses in Bible and religious education does not of necessity make the education of any college distinctly Christian. It must be vastly more than that. The whole education which the institution gives must be permeated with the Christian spirit and all the courses must be given from the point of view of the Christian philosophy of life. The effort to define what we instinctively feel to be essential to a Christian college is almost sure to end in disappointment. Woodrow Wilson was once asked to define it and he replied, "A four-horse team can be driven through any formal statement you can make of the purpose of your college. Safety lies in depending on the original

impulse." The original impulse of the founders of these Christian colleges remains perfectly clear—what they wanted was to furnish an environment in which seekers after truth might pursue their search under the guidance of men who had come to know the truth by a personal experience and who had a passion to help men find the truth which had set them free. Such an environment they thought of as a Christian school. They felt sure that it would be permeated by a spirit of reverent scholarship and devotion to high ideals. They were certain that every supposed new discovery would be tested by applying to it the touchstone of the truth as revealed in Jesus Christ. This is an education that would be distinct and which would justify the maintenance of the institution which gave it. These facts we must make clear, I think, to these colleges, for only as they accept them as their *raison d'être* can we justify their appeal to the church for funds or are they likely, much longer, to secure the money which will enable them to continue in the competition. For colleges that are thus emphatically Christian there is a very real reason for existence and they ought to demand generous support.

I Know That My Redeemer Liveth

Jessie H. Brown

J. H. Fillmore

Copyright, 1915, Fillmore Bros.

1. I know that my Redeemer liv-eth, And on the earth... a-gain shall
 2. I know His promise nev-er fail-eth, The word He speaks, it can-not
 3. I know my mansion He pre-par-eth, That where He is... there I may

stand;
 die;
 be;

I know e-ter-nal life He giv-eth, That grace and
 Tho' cru-el death my flesh as-sail-eth, Yet I shall
 O wondrous tho't, for me He car-eth, And He at

CHORUS.

pow'r..... are in His hand. I know, I know..... that Je-sus
 see..... Him by and by.
 last..... will come for me. I know, I know

liv-eth, And on the earth..... a-gain shall stand; I know, I
 And on the earth

know..... that life He giv-eth, That grace and pow'r.... are in His hand.
 I know, I know That grace and pow'r

"I Know That My Redeemer Liveth"

Hymn Story and Interpretation

By S. W. Hutton

CONFIDENT of vindication, Job, in the midst of suffering and heartache exclaimed:

I know that my Redeemer liveth,
 And at last He will stand up upon the earth.

In reading the Gospel of John, we note with interest the frequent recurrence of the expression "I know," giving evidence of John's abiding faith in the resurrection of our Lord.

This seed thought, taking root in the poetic soul of Jessie Brown Pounds, found beautiful expression in the three stanzas of this resurrection song, *I Know that My Redeemer Liveth*, originally published in an Easter service entitled *Gates Ajar*. The blending of words and music is remarkably fine and the song will be found in most of the gospel song books and many of the hymnals of today.

These stanzas breathe the spirit of confidence in the resurrection, in the grace and power of Christ, and express a never-dying hope in the fulfillment of his promise that the spiritual shall triumph. The song also gives voice to the comforting thought that he has gone to prepare a mansion and will receive us unto himself. The chorus, full of action, moves on with steady rhythm of victory.

Mrs. Pounds, who was still Miss Jessie Brown when she wrote this song, was a student of hymnology and knew intimately the lives of many hymn writers. She had great charm of personality, was skillful in the use of the needle and pen and equally skillful in the art of public address. She loved her home and believed that "home keeping hearts are happiest." Her cheering "Go to it" still rings in the hearts of all who knew her.

James H. Fillmore, who wrote the music of this song, is one of God's noblemen; a man of prayer, a devout student of the Bible, a reader of the best in books and magazines and a man who, at the age of seventy-seven, is still adding new gospel songs to his list of hundreds, which service has been the center of his life work for more than fifty years. He is active today as the head of the Fillmore Music House in Cincinnati, the city of his birth.

Youth Gets Ready for Action

The Second Youth Convention Gathers Momentum

A THOUSAND young people studying! A thousand young people looking toward Columbus! A thousand young people in one body speaking their minds on race relations, our industrial situation, our national problems, our religious life! That is a composite picture of the Second Annual Youth Convention which will be held in Columbus on the last three days of the week in which our International Convention meets—April 19-21.

While the program plans for the Convention itself are still in tentative form, the general program set-up has been definitely decided upon. The program will center around the theme and sub-themes "Social Adventures with Jesus" in (1) race relations, (2) industrial relations, (3) national relations, (4) church relations. On each of these sub-themes there will be two messages brought by young people who are the chosen representatives of pre-convention discussion groups in selected city and college centers. On each theme a message will also be brought by an adult counselor who has had opportunity for extended observation in the particular field of study.

After the introduction of each study theme in this manner from the main convention rostrum, the dele-

gates will divide into four discussion groups for more concentrated thought and discussion. The discussion here will be stimulated by the address of another young person representing a third study center and will be led by the representative of a fourth.

The convention will be officially opened with an address by the president, Franklin H. Minck, who is now a student at the Yale School of Religion, New Haven, Connecticut. Professor E. E. Snoddy of the College of the Bible, Lexington, Kentucky, will deliver a series of three historical lectures, bringing to the young people something of the heritage of our pioneer fathers. Orrin Todd Anderson, editor of the *Front Rank*, will bring the concluding address entitled, "Whither Bound." Other special features include a presentation of the convention theme in drama by a Hiram College dramatic delegation and a great all-convention banquet. Another item of interest is the appearance on the program of Walter W. Van Kirk of the Federal Council of Churches who will speak on "Youth and Christian Unity."

If widespread and enthusiastic support, thorough advance study, and careful program planning can make a great convention possible, surely our youth will once again do themselves proud at Columbus.

What's Doing In Britain

A Monthly News Letter From a British Lay-Preacher

London, February 20, 1928.

OUR Churches of Christ in England have tended in the past to rely chiefly on a lay ministry in their work of preaching and teaching. This system has undoubtedly produced many fine men and powerful preachers, men who, though occupied in business during the day, have yet been willing to give up their spare hours to study in order to preach in the churches on Sunday. But the conviction is gradually growing that while a place must be kept for the lay preacher, yet the times demand more whole-time ministers to lead the spiritual life and worship of the church and to direct and supervise its pastoral work. The higher standards of education, the increasing demands of business and the lack of continuity in his ministry, all tend to make it more difficult for the business man to take the part he has taken in the past in preaching.

England's Training College

In answer to the growing desire for a more thorough and efficient training for those who offer themselves for the ministry, the British churches opened their first training college in Birmingham in 1921. Overdale College has now accommodations for about twenty-five students and is well equipped for its work. Under the direction of Principal W. Robinson it has already done good service and many can look back with gratitude to the training they received there. It is affiliated with Birmingham University and many of the students take courses at the University as well as at the College.

Our British Ministers

The churches here have at present about thirty full-time ministers working, some under the direction of the General

Evangelistic Committee, some engaged by the local churches. This is not a great number among 200 churches, and many hope that the time will soon come when there will be a full-time minister in every church.

Mr. Black's Mission

J. W. Black, who will be remembered through his recent visit to the Memphis International Convention is conducting a three weeks' special mission with the church at Wigan, Lancashire. Mr. Black, though over sixty years of age, is full of energy and enthusiasm and all hope that his work will be blessed.

R. W. Black's Candidacy

At the same time his brother, R. W. Black, who for twenty-seven years has directed the work at Twynholm Church, London, and who is the general superintendent of the Fulham Cross Christian Mission and superintendent of the Twynholm Orphanages, is standing as a "progressive" (Liberal) candidate for West Fulham at the coming London County Council election. Mr. Black has a hard fight, as it is fifteen years since a progressive member sat for West Fulham, but if energy and enthusiasm count, he will certainly triumph. The church at Twynholm and the local Free Church are loyally supporting him, and Lloyd George, M. P., has written a personal letter of support.

CHARLES R. BATTEN.

Interesting People You Will Meet at Columbus

at the
Seventy-Seventh
International Convention
of
Disciples of Christ,
April 17-22,
Columbus, Ohio



E. S. Jouett of Louisville, Kentucky, president of the Columbus convention. Mr. Jouett is vice-president and general counsel of the Louisville and Nashville Railroad and one of the most prominent and active laymen in America



Julian Elwes of Leeds, England, who will appear on the convention program on Tuesday afternoon. Mr. Elwes is treasurer of the General Evangelistic Committee of our British churches and is one of the most eloquent laymen in the British brotherhood. He will reach this country on April 15, landing at Boston, and come direct to Columbus



Roderick MacLeod of Tibet who reached America in January after a hazardous journey across the trackless wastes of upper Burma that, for perils and hardships, has scarcely a parallel in all the annals of missionary heroism. He will speak at the Columbus convention on Wednesday morning, April 18, on "Perils in the Wilderness"



B. T. Scott of Baltimore, Maryland, grandson of Walter Scott, our first great evangelist, who will be the speaker at the Sunrise Prayer Service on Sunday morning at the state capitol in Columbus



Robert Lyall, prominent business man of Melbourne, Australia, who, with Mrs. Lyall, is arriving in April to attend the Columbus convention, coming as the accredited delegate of the Australian churches to bear their greetings and good will. Mr. and Mrs. Lyall are parents of Mrs. Horace Kingsbury of Hopkinsville, Kentucky. Mr. Lyall will appear on the convention program Tuesday afternoon

What is the Way Forward?

The Columbus Convention Plans to Look Searchingly Ahead

THAT is the question the International Convention of Disciples of Christ will attempt to answer at Columbus during the red-letter week of April 17. The theme of the gathering is "The World—And the Way Forward," and in these stressful times no more significant line of general thinking could have been chosen.

Certainly, the Columbus Convention will be remarkable in many respects. Facts from the survey of the world activities of the brotherhood agencies which was authorized by the Winona Lake Convention in 1922 will be included in the convention reports and messages. From this thorough study of world situations there should be revealed to our people the way in which they may to best advantage make their continued and enlarged contribution toward world evangelization.

Much attention has been given to the devotional features of the convention. To one member of the program committee was assigned the task of building the devotional themes and the selection of the devotional leaders. Thus continuity of devotional thought is sought. A Prayer Room has been set aside in Convention Hall where opportunity will be given for continuous prayer and meditation. A Sunday morning prayer meeting will be emphasized as in former years, and because of the central location of the Capitol building, on whose steps this prayer meeting will be held, this service will be unusually significant.

The conference sessions of the convention program are increasing every year. The hour set for these conferences is at 2:00 o'clock, rather than in the early morning. In addition to the usual conferences for religious and missionary education workers, a new series has been arranged for rural church workers and another devoted to the consideration of stewardship. The Christian Unity conferences promise to be of unusual interest, and the Commission on the Ministry of the United Christian Missionary Society will hold daily important conferences.

The program personnel has been carefully selected. Of the fifty speakers whose names appear, more than

thirty have never before been on the program of an International Convention. Outside of a few officials who necessarily must appear from year to year, no others have been heard on an International Convention program for several years. Moreover the committee has sought to draw the speakers from various groups of thought in the brotherhood.

The entire session of each afternoon has been set aside for business. The business sessions have come to have an increasing place in the convention program. Ample opportunity is thus provided for the discussion of the many important matters that will be before the convention for action.

A special address has been arranged to conclude the business session each afternoon except Saturday. There will be no vesper services as has been the case in previous years, but these closing addresses will be given in Convention Hall. Two of them will be studies from the pioneers, given by Professor E. E. Snoddy. A third message will be brought by the Commission on the Ministry while the fourth will be a Pentecostal message brought by Charles Reign Scoville.

Fraternal messages will be brought on the first afternoon, by which arrangement those who are visitors will become acquainted with the convention at the very outset. The messengers this year will include visitors from Australia and England and others from abroad as well as those who come from other religious bodies in America and

from allied interdenominational agencies.

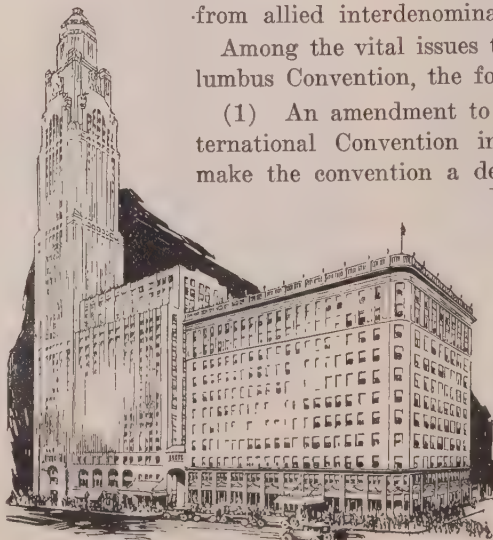
Among the vital issues to be considered by the Columbus Convention, the following are eminent:

(1) An amendment to the constitution of the International Convention in which it is proposed to make the convention a delegated body.

(2) The financial implications growing out of the thorough survey that has been made during the past five years, through which the brotherhood world-wide work carried forward by the agencies affiliated with the International Convention may be conserved and advanced.



Neil House, Columbus, where the Missionary Tea will be given



Deshler-Wallick Hotel, Columbus, Ohio

(3) The preliminary reports of the Commission on the Ministry looking toward the launching of a comprehensive pension plan for the entire ministry.

(4) The Pentecostal Program which is now before the churches whereby it is proposed to celebrate in worthy manner the Nineteen Hundredth Anniversary of Pentecost in 1930.

(5) The report on Christian Union of the brethren appointed by the International Convention to attend the World Conference on Faith and Order at Lausanne.

Columbus is eager for this convention. Genuine Ohio hospitality is assured. The Chamber of Commerce is prepared to render help of an unusual sort and is announcing this convention as the great event of the year for Columbus. While April is the earliest date we have ever attempted to hold an International Convention, it is so well located in the very heart of the brotherhood that the indications are that the attendance will be most representative.

While the sessions of the International Convention proper will open at Memorial Hall at 9:00 A.M. on Tuesday, April 17, and close with the night session on Sunday, April 22, as in previous years, the National Evangelistic Association will precede the International Convention sessions. The first meeting of the National Evangelistic Association will be held on Sunday night, April 15, in West Fourth Avenue Christian Church, of which T. L. Lowe is pastor. The Monday sessions of the Association will be held in Central Methodist Church, which is on Broad Street, one block west of the convention hall.

A reduced rate of one and one-half fare for the round trip to Columbus has been secured. One must have an identification certificate to obtain such reduced rate, which can be obtained by writing to H. B. Holloway, 425 DeBaliviere Ave., St. Louis, Mo.

Simultaneous Conferences at the Columbus Convention

Tuesday April 17, 2:00—2:45 P. M.

STATE SECRETARIES—"How to Observe State Missionary Day." C. C. Garrigues, Kansas City, Mo.
RURAL CHURCHES—"Disciples and the Rural Church." Allen Wilson, Lexington, Ky.
BOARD OF EDUCATION—College and University Pastors.
CHRISTIAN UNITY—"Present Problems in Christian Unity and Missions." Pres. Charles T. Paul, Indianapolis, Ind.
COMMISSION ON THE MINISTRY—"The Progress of the Pension Plans." Thomas C. Howe, Indianapolis, Ind.
MISSIONARY EDUCATION—Preparation for Leadership in Missionary Education. Mrs. J. M. Stearns, St. Louis, Mo.
MISSIONARY ORGANIZATIONS—"Pentecostal Program for Missionary Organizations." Miss Daisy June Trout, St. Louis, Mo.
STEWARDSHIP—"Stewardship and Tithing." Royal J. Dye, Los Angeles, Calif.
LEADERSHIP TRAINING—"The Need for Leadership Training." Harry C. Munro, St. Louis, Mo.
YOUNG PEOPLE'S WORK—"Young People's Conferences." Roy G. Ross, St. Louis, Mo.
ADULT WORK—"Cooperative Worship." C. E. Stauffer, Atlanta, Ga.
RELIGIOUS EDUCATION—"Fine Arts in Religious Education." S. W. Hutton, St. Louis, Mo.

Wednesday April 18, 2:00—2:45 P. M.

STATE SECRETARIES—"How to Help Preachers Locate with Churches." Allen Wilson, Lexington, Ky.
RURAL CHURCHES—"The Future of the Rural Church." C. C. Ware, Wilson, N. Carolina.
BOARD OF EDUCATION—College and University Pastors.

CHRISTIAN UNITY—"Religious Cooperation and World Peace." A. E. Cory, Kinston, N. Carolina.
COMMISSION ON THE MINISTRY—"Difficulties and Elements of Success in Pensions." E. E. Smith, Indianapolis.
MISSIONARY EDUCATION—Conference of Contributors to Publicity and Literature of United Christian Missionary Society—"King's Builders," "World Call," Publicity, Missionary Education Department. W. R. Warren, St. Louis.
STEWARDSHIP—"Jesus and the Things of Life." H. B. McCormick, St. Louis, Mo.
LEADERSHIP TRAINING—"Local Church Classes." Glenn McRae, Lincoln, Neb.
YOUNG PEOPLE'S WORK—"Youth Convention." Roy G. Ross, St. Louis, Mo.
ADULT WORK—"Cooperative Thinking." Seth Slaughter, Kansas City, Mo.
RELIGIOUS EDUCATION—"Fine Arts in Religious Education." S. W. Hutton, St. Louis, Mo.

Thursday April 19, 2:00—2:45 P. M.

STATE SECRETARIES—"How to Care for the Part Time Church." H. H. Peters, Bloomington, Ill.
RURAL CHURCHES—"The Rural Church and the Community." Willis E. Pierce, Cameron, W. Va.
BOARD OF EDUCATION—College Presidents and Field Representatives.
CHRISTIAN UNITY—"What is the Conception of Christian Unity Advocated by the Disciples." A. W. Fortune, Lexington, Ky.
COMMISSION ON THE MINISTRY—"A Successful Pension Plan and Campaign." Monell Sayre, New York, N. Y.
MISSIONARY EDUCATION—Missionary Education by Means of "World Call." Mrs. L. Madge Smith—Miss Joy F. Taylor, St. Louis, Mo.
MISSIONARY ORGANIZATIONS—
 (a) "Missionary Organizations for Intermediates and seniors" (Triangle Clubs). Miss Mayme Garner, St. Louis, Mo.
 (b) "Missionary Organizations for young people" (Circles). Miss Anna Clarke, St. Louis, Mo.
STEWARDSHIP—"Stewardship and the New Convert." C. O. Hawley, St. Louis, Mo.
COUNCIL OF MINISTERS' WIVES—Mrs. George A. Miller, Omaha, Neb.
LEADERSHIP TRAINING—"Standard Leadership Schools." Jos. D. Boyd, Ft. Worth, Tex.
RELIGIOUS EDUCATION—"Work Among Children." Miss Hazel A. Lewis, St. Louis, Mo.
YOUNG PEOPLE'S WORK—"Christian Quest Program Materials." Miss C. P. Maus, St. Louis, Mo.
ADULT WORK—"Elective Courses of Study." H. L. Pickerrill, Ft. Worth, Tex.

Friday April 20, 2:00—2:45 P. M.

STATE SECRETARIES—"How to Build up a Permanent Fund." J. B. Holmes, Ft. Worth, Tex.
RURAL CHURCHES—"The Larger Parish Plan and the Disciples of Christ." Ralph W. Hoffman, Wheatland, Mo.
BOARD OF EDUCATION—College Presidents and Field Representatives.
CHRISTIAN UNITY—"Youth and Christian Unity." Clarence E. Lemmon, St. Louis, Mo.
MISSIONARY EDUCATION—Missionary Education for the various age groups. Miss Joy F. Taylor, St. Louis, Mo.
MISSIONARY ORGANIZATIONS—Conference for all women's groups in the local church including Councils, Ladies' Aid, etc. Miss Daisy June Trout, St. Louis, Mo.
STEWARDSHIP—"Annuities and Wills." F. M. Rogers, Los Angeles, Calif.
LEADERSHIP TRAINING—"Cooperation in Leadership Training." Edgar Lloyd Smith, Los Angeles, Calif.
YOUNG PEOPLE'S WORK—"Christian Endeavor Program Materials." Miss C. P. Maus, St. Louis, Mo.
ADULT WORK—"Cooperative Home Life." S. W. Hutton, St. Louis, Mo.
RELIGIOUS EDUCATION—"Church Planning." A. F. Wickes, St. Louis, Mo.

Saturday April 21, 2:00—2:45 P. M.

RURAL CHURCHES—"The Rural Church and Youth." Gilbert Counts, Chagrin Falls, Ohio.
COMMISSION ON THE MINISTRY—"Elements of Success in the Presbyterian Campaign." J. William Smith, Philadelphia, Pa.
BOARD OF EDUCATION—General Conference.
MISSIONARY ORGANIZATIONS—Missionary Organizations for Juniors. Mrs. George C. Neil, Willoughby, Ohio—Miss Eva Callarman, Des Moines, Iowa.
MISSIONARY EDUCATION—Materials and Methods. Miss Joy F. Taylor, St. Louis, Mo.
LEADERSHIP TRAINING—"A Local Church Program of Leadership Training." Harry C. Munro, St. Louis, Mo.
YOUNG PEOPLE'S WORK—"General Problems in Young People's Work." Miss Genevieve Harris, Indianapolis, Ind.
ADULT WORK—"Cooperative Service." W. S. Cook, Cleveland, Ohio.
RELIGIOUS EDUCATION—"The Substance of Christian Architecture." A. F. Wickes, St. Louis, Mo.

Convention Committees

COMMITTEE ON NOMINATIONS—Homer W. Carpenter, Chairman, Chattanooga; Frank Buttram, Oklahoma City; W. M. Ellis, Paris, Kentucky; C. M. Rodefer, Bellaire, Ohio; W. A. Shullenberger, Indianapolis.
COMMITTEE ON NECROLOGY—B. A. Abbott, Chairman, St. Louis; C. J. Armstrong, Hannibal, Missouri; J. J. Castleberry, Cincinnati; E. H. Crossfield, Birmingham; C. S. Medbury, Des Moines.

International Convention of Disciples of Christ

Columbus, Ohio, April 17-22, 1928

Theme: The World—and the Way Forward

TUESDAY MORNING—APRIL 17

- 8:00 Dedication of Prayer Room—In charge of Dr. and Mrs. Royal J. Dye, Los Angeles, California
- 9:00 Committee on Recommendations meets for organization
- Opening Session of the Convention—Grant K. Lewis, Presiding.
- 9:00 Devotions—"In the Beginning—God"—Roy H. Biser, Clarksville, Tenn.
- "Glimpses from the Survey of State Missions"—G. I. Hoover, Indianapolis, Indiana.
- "What Building the Church Implies"—A. R. Liverett, St. Louis, Mo.
- "Glimpses from the Survey of Benevolence"—F. M. Rogers, Los Angeles, Cal.
- Song
- Some Phases of Home Missions—
- "Negro Education"—Dean Laura Smith, Edwards, Mississippi
- "Adventures in Brotherhood"—Ben E. Watson, Berkeley, California
- "The Basic Elements in Great Achievements"—Arthur Long, Enid, Oklahoma
- Song
- 11:30 Address—"Making America Christian"—John Marshall, Washington, D. C.
- 12:15 Luncheon—Directors of Religious Education.
- Joint Luncheon—American Christian Missionary Society—Foreign Christian Missionary Society: Life Members and Trustees
- Luncheon—National Benevolent Association—Annual Meeting.

TUESDAY AFTERNOON—APRIL 17

- 2:00—2:45 Simultaneous Conferences
- 3:00 Convention Business Session—E. S. Jouett, Presiding
- Hymn and Prayer
- Introduction of Fraternal Visitors—George A. Campbell, St. Louis, Mo.
- From Australia—England—Other Churches—Allied Agencies
- Introduction of Local Convention Committee
- Formal Presentation of all Reports
- Miscellaneous Business
- 4:30 Study—"Barton W. Stone—The Ambassador of the Love of God"—E. E. Snoddy, Lexington, Ky.
- 5:30 United Christian Missionary Society Group Conference Banquet

TUESDAY EVENING—APRIL 17

- Mrs. Percy M. Kendall, Vice President, Presiding
- 7:30 Praise Service
- Devotions—"I am the Way"—George W. Buckner, Jr., Grand Rapids, Mich.
- 8:00 Address of Welcome—Governor Vic Donahey
- Response and Address of the President—E. S. Jouett, Louisville, Ky.—"From a Layman's Viewpoint"

WEDNESDAY MORNING—APRIL 18

- President F. W. Burnham, Presiding
- 9:00 Devotions "Bowling to God the Father from Whom every family in Heaven and on earth is named."—F. E. Harlow, Nashville, Tennessee
- "How we Made the Survey"—C. M. Yocum, St. Louis, Mo.
- "Glimpses from the Survey in the Orient"—C. H. Plopper, Nanking, China
- "Glimpses from the Survey in India"—C. G. Elsam, Mahoba, India
- "Glimpses from the Survey in Latin America"—Mrs. C. Manley Morton, Rio Piedras, P. R.

"Glimpses from the Survey in Africa"—Emory Ross, Bolenge, Africa

The Introduction of Missionaries will follow each presentation, John R. Golden

- 11:30 Address "Perils in the Wilderness"—R. A. MacLeod, Batang, Tibet
- 12:15 The President's Luncheon for Laymen
- Luncheon for Presidents of Local Missionary Organizations

WEDNESDAY AFTERNOON—APRIL 18

- 2:00—2:45 Simultaneous Conference
- 3:00 Convention Business Session—E. S. Jouett, Presiding
- Hymn and Prayer
- Report of Committee on Recommendations
- 4:30 Study—"Walter Scott—The Discoverer of the Ancient Gospel"—E. E. Snoddy, Lexington, Ky.
- 5:30 "World Call" Banquet

WEDNESDAY EVENING—APRIL 18

E. S. Jouett, Presiding

- 7:30 Praise Service
- Devotions—"Tarrying in Jerusalem"—Gerald K. Smith, Indianapolis, Ind.
- 8:00 Sermon—"The Pentecostal Message"—P. H. Welshimer, Canton, Ohio

THURSDAY MORNING—APRIL 19

Mrs. J. M. Stearns, Presiding

- 9:00 Devotions "The Indwelling Christ"—Verner Nelson, Philadelphia, Pa.
- "The New Program in Canada"—Hugh B. Kilgour, Toronto, Ontario, Canada
- "The Way Forward in Religious Education"—Harry C. Munro, St. Louis, Mo.
- "Redeeming the Church by Redeeming the World"—Lee Sadler, Richmond, Va.
- "Undergirding the Work"—
- "Through the Church School"—Ray Smith, Toledo, Ohio
- "Through the Missionary Organizations"—Mrs. L. O. Turner, Daytona Beach, Florida
- "Through the Church"—Hampton Adams, Frankfort, Ky.
- "From Survey to Action"—F. W. Burnham, St. Louis, Missouri
- 11:30 Address—"Christian Trusteeship"—Claude J. Miller, Hutchinson, Kans.
- 12:15 Luncheon—Thousand Dollar Club

THURSDAY AFTERNOON—APRIL 19

- 2:00—2:45 Simultaneous Conferences
- 3:00 Convention Business Session—United Christian Missionary Society—F. W. Burnham, Presiding
- Report of Nominating Committee of United Society
- Other Business
- Business Session—International Convention of Disciples of Christ
- E. S. Jouett, Presiding
- Report of Committee on Recommendations
- 4:30 Address—"A Square Deal for the Ministry"—Monell Sayre, New York City
- 5:30 Ohio Fellowship Supper
- Pentecost Banquet

THURSDAY EVENING—APRIL 19

E. S. Jouett, Presiding

- 7:30 Praise Service
- Devotions—"The Ever-Coming Kingdom"—Clark W. Cummings, Springfield, Ill.

8:00 Address—"Prohibition"—Ernest H. Cherrington, Westerville, Ohio
9:30 Meeting of New Board of Managers of United Christian Missionary Society

FRIDAY MORNING—APRIL 20

President Cloyd Goodnight, Presiding
9:00 Devotions—"Rooted and Grounded in Love"—W. N. Briney, Louisville, Ky.
"Our Educational Task"—Cloyd Goodnight, Bethany, W. Va.
"High Points of Educational Survey"—Pres. J. T. T. Hundley, Lynchburg, Va.
"Graduate Training for our Ministry"—Colby D. Hall, Ft. Worth, Tex.
"The Church at Tax-supported Institutions"—Charles H. Richards, Lawrence, Kansas.
Introductions and Recognitions—H. O. Pritchard, Indianapolis, Ind.
WORLD CALL—Miss Bess White, St. Louis, Mo.
11:30 "Making Education Christian"—Jesse H. Newlon, New York City
12:15 Luncheon—Commission on the Ministry

FRIDAY AFTERNOON—APRIL 20

2:00—2:45 Simultaneous Conferences
3:00 Convention Business Session—E. S. Jouett, Presiding
Report of Committee on Recommendations
4:30 Address—"The Nineteen Hundredth Anniversary of Pentecost"—Charles Reign Scoville, Wilmette, Ill.
5:30 College Banquets

FRIDAY EVENING—APRIL 20

E. S. Jouett, Presiding
7:30 Praise Service
Devotions—"Apprehending with all the Saints"—Howard J. Brazelton, Tampa, Fla.
8:00 Sermon "The Abiding Word"—Herbert L. Willett, Chicago

SATURDAY MORNING—APRIL 21

E. S. Jouett, Presiding
9:00 Devotions "Filled with the Fullness of God"
"The National City Church" in charge of W. Palmer Clarkson, St. Louis, Mo.
"The New Evangelism"—Jesse Kellems, Eugene, Oregon
"The Disciples and the Social Gospel"—Alva W. Taylor, Indianapolis, Indiana
"The Work of the Association for the Promotion of Christian Unity"—W. F. Rothenburger
"The Commission on the Direction of Surveys"—C. M. Rodefer, Bellaire, O.
11:30 Address—"Lausanne and the Disciples of Christ"—Graham Frank, Dallas, Texas

12:15 Christian Unity—World Peace Luncheon
Council of Ministers' Wives Luncheon
Church Life Foundation Luncheon
SATURDAY AFTERNOON—APRIL 21
2:00—2:45 Simultaneous Conferences
3:00 Convention Business Session—E. S. Jouett, Presiding
Hymn and Prayer
Legal Meetings of Old Societies
American Christian Missionary Society
Foreign Christian Missionary Society
Christian Woman's Board of Missions
National Benevolent Association
Report of Committee on Nominations, International Convention of Disciples of Christ
Report of all Other Committees
Final Report of Committee on Recommendations
Unfinished Business
5:30 National City Church Banquet
Youth Banquet

SATURDAY EVENING—APRIL 21

Franklin Minck, President of Youth Convention, Presiding
7:30 Praise Service
8:00 Addresses—Speakers supplied by Youth Convention

SUNDAY MORNING—APRIL 22

6:30 Sunrise Prayer Meeting—Led by Jesse M. Bader on the north steps of the State Capitol
Address: "Faith of our Fathers"—B. T. Scott, Baltimore, Md.
Morning Services—Bible school and preaching in the churches of Columbus.

SUNDAY AFTERNOON—APRIL 22

3:00 Communion Service
T. L. Lowe and W. R. Walker, Presiding
4:45 Prayer Service at the Neil House
Leader Mrs. Effie L. Cunningham
5:15 Reception and Tea for the Missionaries at the Neil House

SUNDAY EVENING—APRIL 22

6:30 Young People's Society of Christian Endeavor—Cynthia Pearl Maus
7:30 Closing Service
L. G. Batman, Presiding
Devotions—"Unto Him Who Is Able"—J. H. MacNeill, Norwood, Ohio
8:00 Sermon "The Higher Discipleship"—James M. Philputt, Los Angeles, Cal.
Greetings to be brought on Christian Union
Final Adjournment—E. S. Jouett, Presiding
Leaders of Song
Day Sessions—S. W. Hutton
Night Sessions—Charles H. Richards

Remembering the Pocketbook

Hotel Rates in Columbus

LODGING and breakfast may be had in private homes for \$1.25 per person. The hotels, most of which are within easy walking distance of the Convention Hall, have made the following rates. For reservations apply to the Chamber of Commerce, Convention Bureau, Columbus.

HOTEL CHITTENDEN, Spring and High Sts.
Single room without bath, \$2.00 \$2.25 Double \$3.00
Single room with shower bath, \$2.50 Double \$3.50
Single room with tub bath, \$2.75 \$3.00 Double \$4.00
Twin beds without bath, Double \$3.50
Twin beds and tub bath, \$4.50 \$5.00

DESHLER-WALLICK HOTEL, Broad and High Sts.
Single room with bath, \$3.00 \$7.00 Double \$ 5.00 \$ 8.00
Twin beds with bath, \$ 6.50 \$12.00
Parlor suites \$10.00 \$25.00

HOTEL FORT HAYES, 33 W. Spring St.
Single room with shower or tub bath \$2.50 \$3.00 \$3.50
Double room with shower or tub bath \$4.50 \$5.00 \$5.50 \$6.00

HOTEL JEFFERSON, 17 E. Spring St.
Single room with running water, \$1.50 \$2.00 Double \$3.00 \$4.00
Single room with shower bath, \$2.50 Double \$4.50 \$5.00
Single room with tub bath, \$2.50 \$3.00 Double \$4.50 \$5.00 \$6.00
Combination suites with tub bath, Double \$7.00

THE NEIL HOUSE S. HIGH ST.
Single room with bath, \$2.50 to \$6.00 Double \$4.50 to \$ 8.00
Twin bedrooms with bath, \$5.50 to \$ 7.50
Parlor suites with bath, \$7.00 to \$12.00

HOTEL SENECA, Broad St. and Grant Ave.
Single room with bath, \$2.00 \$3.50 Double \$3.50 \$5.00
Two-room suites with bath, one bed \$5.00 \$6.00 Twin beds \$7.00 \$8.00

NEW VIRGINIA HOTEL, Third and Gay Sts.
Single room without bath, \$1.50 \$1.75 Double \$2.50 \$3.00
Single room with bath, \$2.00 \$2.50 Double \$3.50 \$5.00

What Price Silk?

Reviewing a Japanese Industrial Condition That Has Its Counterpart in America

By PEARL B. FORSYTH

General Secretary of the Indianapolis Y. W. C. A.

JAPANESE SILK! Words to charm the feminine mind! And yet, to her of the understanding heart those words bring pictures—pictures of deft and busy hands; pictures of drooping bodies; pictures of dulled eyes; pictures of dreary days; pictures of varied working conditions, some bad enough to stunt human life; pictures of intense heat and delicate silk strands; pictures of the oftentimes mystified stranger coming to this strange factory to help make sixty per cent of the silk which we use in America!

Imagine the daughter of a very poor and ignorant farmer having an attractive job offered her by a stranger calling at her father's house—a job supplying room and food and money. Perhaps the agent colors the facts, as he is paid fifty sen (\$0.25) per head for each worker brought into the factory. Upon arriving, her so-called room proves to be mat space only. (Japanese rooms are built nine mat or fifteen "mat size," the regulation ready-made, two-inch thick mat being about three feet wide and six feet long.) Probably, fourteen or sixteen other girls share the room with her, and an equal number use it during the time when she and her roommates work. It is a common saying that the dormitory mat (for Japanese style, they sleep on the floor) is never cold. She finds herself a part of the twelve-hour shift system, working twelve hours for seven days one week and twelve hours for seven nights the next week—no regular day of rest. Often this room which is home to these twenty-eight or thirty-two girls is unventilated, or even so placed as to be constantly filled with fumes or vapors from the plant. Her social life must find its expression (or suppression as the case may be) among her coworkers and the dormitory matron, for usually the factory is in the country. The food is mainly rice. If she and her

companions are disappointed in what they find, and determine to go back home, how can it be done? Her money wage is certainly less than eighty-nine sen (about \$0.44) at beginning, for in 1925, eighty-nine sen was given as the average wage for girls in knitting mills. Under such conditions, the lonely little girl finds the price of her railroad ticket a thing not secured soon, especially if some of her wage has been forwarded to her father regularly. Frequently, it is thus she enters and thus she remains in industry, manufacturing materials for you and for me, a mere unwilling cog in the machinery of modern industry.

Now Japanese women and girls have been accustomed to long hours, exhausting work, bad working conditions and little pay. That is one of the facts about them that has caused us to wish to come to their assistance. This is one reason why we have sent missionaries to Japan—to try to bring hope into what seemed to us the oriental hopelessness of women's lives.

But this factory system is ours, Western, and is being fastened upon those orientals whom we have been trying to free. Here is another importation into Japan of western efficiency and productivity. Haven't we a saying,

"Trade follows the missionary"? American institutions transplanted in Japan bring us face to face with several questions.

Glancing back, we are humbly glad that our church women's missionary zeal has been in any measure responsible for splendid service done in Japan; for individual lives of Japanese Christians, magnificent in their consecration; for men and women who have been transformed by the renewing of their minds because of fresh, interesting and hopeful things to think about; for some improvements among Japanese Christians in the status of women in the direction of a comradeship,



Some of the beauty of Japan is caught in this glimpse of a silk factory where cocoons are being graded

replacing a slaveship relation to men; for creating friendly feeling between the two nations. These things seemed to me, as I had opportunity to observe in a ten-month stay in Japan, to be worth every ounce of faith and money and energy that they cost. So much for what is done. Now, what next?

Let us be sure that we see this sequence. First, we accepted responsibility for the importation into Japan of a religion. Second, alongside of the introduction and development of this western religion, grew up our international commerce, which from a Christian missionary's point of view is often far from Christian, in what its processes say to the Japanese. It is highly probable that if we could see ourselves as the Japanese see us in business in Japan, we Christian women would help our husbands and fellow church members who send business representatives to foreign countries, to select men who are unashamed Christians. Why not? If Christianity is a way of life, why should not the Japanese expect the business man to live it as truly as a missionary? Some do. The need for more doing it is a whole story in itself and this article is to be on industry. Many, many more foreign men and women living in Japan are engaged in business than the number engaged in religious education. Mathematically speaking then, the Japanese have many, many more opportunities to learn ways of thinking and living from those engaged in business than from those engaged in religious education. Shall we dismiss it with, "Oh, this is business! This is men's jobs"? Or shall we accept responsibility for seeing that the ideals of American business methods and practices in Japan be purely Christian?

Third, here is the comparatively new importation into Japan—our industrial system. Because it is absorbing the vitality of hundreds of children from our Japanese Christian homes, as well as thousands of other future home and nation-makers, let us take a look at these questions, even though there is a sharp edge in the question mark. (1) Have we any responsibility about it? (2) If so, what can we do? The following things seem fairly reasonable:

1. Know ourselves what forms the industrial systems take and what their effects are in America.
2. Decide which forms, if any, we prefer taken to Japan



Braiding hemp for ladies' hats in America

(in the light of our desires for the Japanese all these years).

3. Study the forms already in operation in Japan (those where no night work, four rest days per month, only eleven hours per day and four girls to a room prevail as well as those of the poorest standards).

4. Know what certain forward-looking Japanese are struggling toward. Instances are: A petition to His Majesty from the southern Council of Women's Clubs that factory matrons be at least high school graduates and morally qualified to be in the place of mothers to these very young girls; also beginning attempts to regulate return to work of

post-maternity cases by ruling a three weeks' absence, by forbidding women and boys under fifteen to work more than a twelve-hour day, by furthering labor organizations.

5. Be sure that our missionaries in Japan and the Japanese Christians know these facts and that they share their further information with us in America.

6. Resolve that Christian standards be our aim in this our newest contribution to Japan; that the value of a human life be considered above the value of dollar and cent income to investors.

Recognizing the Child's Worth

IN A LETTER to the *New York Times* Henry S. Huntington gives some valuable information as to present and past practices and future proposals in allowances for children of missionaries, ministers and professors. Until now it is scarcely possible that anyone thought of these allowances as anything more than a sheer necessity for families whose living was fixed on a bare subsistence basis. Henceforth they are to be thought of as an encouragement of larger families of most useful children. Mr. Huntington says in part:

The child allowance consists of a grant paid for the support and education of each child from birth usually until it reaches self-support. The mission board grants vary from \$50 to \$200 a year for the early years of life, and in some cases run up to over \$500 a year when the child is at college. Thanks to them, the missionary can afford to have a good-sized family.

In view of the fact that the children of professors and ministers rank next to those of missionaries in usefulness to the world, the Clergymen's Committee of the American Eugenics Society is raising the question whether the churches in America, as well as the colleges, would not do well to adopt the child-allowance system.

Many foreign churches already have done so. The English Methodists have paid child allowances for about a hundred years. The German churches adopted the system eight years ago. The French Huguenots have had it for some time. These pastors, I am told, have an average of four children, far more than the average French family. Practically all the churches paying the allowance provide it from central denominational funds, similar to those which our American churches have recently raised for pensions to retired ministers and the widows and orphans of the clergy.

Where Plans Were Discussed for the



How many can you identify at this dinner meeting of the Com

At the speakers' table are left to right, Miss Helen Goodrick, John Carey, assistant to Mr. Sayre, George A. Huggins, F. W. Burnham, Mrs. Alda R. Teachout, Thomas C. Howe, Mrs. Howe, Monell Sayre, Mr. and Mrs. F. E. Smith, Dr. and Mrs. H. O. Pritchard. At the smaller tables are the following members of the central committee: Samuel Ashby, Mrs. Florence Miller Black, I. J. Cahill, Mrs. Isabelle Collins, M. Y. Cooper, W. V. Crew, J. H. Goldner, A. D. Harmon, E. S. Jouett, Albert H. Martin, M. L. Pontius, B. L. Rand, C. M. Rodefer, Oreon E. Scott, W. A. Shullenberger. From Alabama there were present, R. H. Crossfield and O. P. Spiegel; from Arkansas, J. H. Christy and Omar Throgmorton; from California, H. O. Breeden, Mrs. Brown Funk, Robert H. Newton, Dr. R. L. Rigdon; from Canada, H. B. Kilgour, George H. Stewart and John H. Wells; from Colorado, Hon. B. C. Hilliard; from the District of Columbia, Arthur G. Bishop, B. H. Melton, J. M. Pickens, Harvey Baker Smith and Guy Withers; from Georgia, J. Randall

Farris and C. R. Stauffer; from Illinois, Clark W. Cummings, Stephen E. Fisher and Bert Wilson; from Indiana, James Batman, H. R. Ford, Henry L. Herod, F. D. Kershner, Mrs. W. F. Rothenburger, Bin T. Smith, Mrs. Edward F. White, Mrs. Bedna Young; from Iowa, C. S. Medbury, D. W. Morehouse, F. H. Noble, Mrs. George Peak, Ray Scott; from Kansas, Lin D. Cartwright; from Kentucky, C. Oscar Ewing, Mrs. John Gay, M. A. Hart; from Louisiana, J. D. Eubank; from Maryland, William Norment; from Michigan, Fred Cowin; from Minnesota, Ada L. Forster, George O. Marsh; Mississippi, J. B. Lehman, Mrs. C. O. Stuckenbruck; New Jersey, L. W. McCreary; New York, B. S. Ferrall, Dr. W. D. Fitzwater, Raymond Winfield; North Carolina, Richard Bagby, A. E. Corey, George F. Cuthrell, C. C. Ware; Ohio, L. G.

Launching of the Proposed Pension Fund



Ministry at the Columbia Club, Indianapolis, February 16, 1928?

Batman Dr. Webb P. Chamberlain, Mrs. L. C. Fillmore, Mrs. Kent W. Hughes, Mrs. P. M. Kendall, R. B. Koontz, J. J. Tisdall, E. P. Wiles; Oklahoma, George W. Hilderbrandt, Claude E. Hill, I. N. McCash, E. C. Mobley, Dan Ohern, R. C. Snodgrass; Oregon, E. V. Stivers; Pennsylvania, W. H. Hanna, Louis D. Riddell, James L. Wilmeth; Texas, Floyd A. Bash, F. F. Dawson, Colby D. Hall, Elmer L. Lincoln, G. W. McQuiddy; Virginia, J. T. T. Hundley, Bernard P. Smith; Washington, S. G. Fisher, U. E. Harmon, Cleveland Kleihauer, Roy K. Roadruck, Marvin O. Sansbury, H. A. Van Winkle; West Virginia, Cloyd Goodnight, R. W. Lilley, Ritchie Ware, J. W. Yoho; Wisconsin, E. A. Nourse.

Among others present who are not members of the Commission were: from Missouri, B. A. Abbott, John Booth, F. W. Burnham, C. O. Hawley, Frank E. Henry, J. H. Mohorter, Joe Myers, C. W. Plopper, Mrs. L. Madge Smith, Mrs. Josephine Stearns, Mrs. E. M. Talbert, Lela E. Taylor, Daisy June Trout, W. R. War-

ren, Bess Robbins White, W. M. Williams, Robert M. Hopkins; from Nebraska, John G. Alber, Barton A. Johnson, Miss Mary E. White; from Indiana, H. C. Armstrong, Mr. and Mrs. H. T. Campbell, C. W. Cauble, Max Critchfield, Mrs. O. H. Greist, G. I. Hoover, Mrs. E. W. Taylor; from Tennessee, Mrs. Walter B. Bell, Mrs. Maurice Woodson; from Florida, Roy L. Brown; West Virginia, John Ray Clark; Kansas, H. J. Corwine, John D. Zimmerman; Kentucky, George Darsie, Allen Wilson; Pennsylvania, H. A. Denton, E. C. Lunger; Iowa, J. A. Dillinger, Mrs. D. W. Morehouse, E. C. Smith, B. D. VanMeter; Colorado, C. C. Dobbs; Ohio, Mrs. John D. Ellis, Edwin R. Errett; Arkansas, J. H. Fuller; Oklahoma, Miss Adeline Goddard; Michigan, J. Frank Green; Texas, Mrs. Colby D. Hall, J. B. Holmes, A. R. Liverett, Clifford Weaver; California, Howard McConnell, Shirley Shaw; Illinois, Mrs. Charles J. Pardee, Mrs. E. C. Peter, W. B. Slater; New York, Mrs. John P. Sala, Carl S. VanWinkle; Washington D. C., J. A. Scott; Virginia, John A. Tate; Washington, W. F. Turner.

A Visit to the Mountain Tribes

By STEPHEN J. COREY

ONE of the most interesting and encouraging pieces of evangelistic work in the Philippines, is that done among the pagan tribes of the central mountain region of Northern Luzon, by our own Filipino conventions and missionary societies. Our Filipino people of the plains support evangelists and Bible women in these interior districts and the high days in our two Ilocano conventions are when the offerings are taken for this work. The two tribes being reached are the Apayaos, of which something like 25,000 live in the rugged mountains back of Ilocos Norte Province and the Tinguians, who are found in a similar mountain district back of Abra Province, farther south. This latter tribe probably numbers at least 25,000. There are no roads as yet in these mountain districts and the journey over the steep mountain trails must be made on horseback. Harry Fonger, our missionary at Vigan, Ilocos Sur, superintends the work among the Tinguians and he planned the journey I am about to describe, even before I reached the Philippines. I regret that it was impossible to also visit the Apayaos, with Paul Kennedy of Laoag, who has oversight over that even more inaccessible region. Lack of time permitted only the one visit to the mountains. These pagan tribes occupy about the same relationship to the Filipino people proper, that our Indian tribes occupy to our own people in America. The mountain tribes of the Philippines are either aborigines, or as in the case of the Apayaos and Tinguians of an earlier Malay migration than the people now occupying the lowlands. They have been pushed back into the mountains by the more civilized and aggressive people of the plains.

We drove in a Ford about thirty miles back to Bangued, Abra Province, over the fine government road, crossing the broad Abra River, auto and all, on a bamboo raft, and then fifteen miles along the edge of the sea, then winding up through the valleys and over the beautiful mountain pass, finally dropping down into the wide and fertile Abra valley, to the important little city of Bangued, capital of Abra Province. Here we were joined by pastor Pablo Bringas, one of our leading Filipino preachers, pastor of the Bangued church and religious leader for that whole district. Bringas is a graduate of Drake University and Bible College and speaks English well. After a good Filipino dinner in the hospitable Bringas home, we motored on fifteen miles farther into the interior, over a new piece of government road.

Bucay is the town at the end of this road and there we stayed over night, in a hospitable Filipino home, where one of the daughters has been a school



Mr. and Mrs. Harry Fonger of Vigan, Philippine Islands, with Burton and his dog. Burton has no white playmates in Vigan

teacher for over twenty years. She is a Protestant, although there is no church save the Catholic in that town. Here we secured horses (diminutive ponies) and a Filipino guide and started on the trail early the next morning. I was very doubtful about the ability of my little pony to carry me as I weigh over two hundred pounds, but after the better part of three days on his narrow back, through rushing streams, over miles of dry river bed, covered with smooth, worn boulders, through narrow gorges and up steep mountain sides, where the stones in the deep worn trail were like uneven stair steps, I had a growing respect which ripened into something akin to affection for this wiry, sure-footed little animal.

After a plunge through the tropical jungle for a short distance, we struck the course of one of the branches of the Abra River and followed this for miles, crossing and recrossing parts of the stream, and making long distances over the broad, dry parts of the river bed, our ponies picking their way over and between the masses of round, water-worn, stones and boulders. Soon the cool of the morning was gone and the sun blazed down upon us in all of its tropical strength. As we journeyed on we began to meet Tinguians from the interior, on foot, often carrying loads on their backs, making their way to Bangued for

trade. Those who were going our direction, usually passed us, their swinging, rapid pace, being more swift than the gait of our ponies. These men were usually naked, save for the famous, many colored G-string, or loin cloth. They greeted us good-naturedly and often stopped to converse and ask our destination, in the Ilocano dialect of the plains, which they understood. About ten o'clock we crossed the wide, swift river on a bamboo raft, swimming our horses.

Our first stop was San José, a municipality, one part of which is Ilocano and the other Tinguian. We reached this town about noon after a difficult crossing of the stream, which was a roaring cataract, more than waist deep. This we were obliged to wade, as the stream was too swift for our ponies, with us on their backs.

In the Ilocano part of this town we rested in the house of Lisardo. He and his wife and about eight other families of the village are members of our congregation there, started twenty years ago by Hermon P. Williams, one of the pioneer missionaries. The little chapel has recently been wrecked by a storm and the church is weak, our mission having been until recently, unable to give the work of that district proper oversight. There has been no pastor for some time, but Mr. Fonger was able to tell these good people that a Bible woman was coming to serve with them soon, a graduate of the Laoag training school. She will be paid 7.50 pesos a month by the mission and the people will provide her with room and board. Here our horses were unsaddled and fed and we ate our noonday meal. The house was entirely of bamboo, save the grass roof; even the floors being of split bamboo. Like all Filipino homes, the house was high above the ground on posts, and the approach was a bamboo ladder leading to the bamboo porch between the kitchen and the house. Lisardo greeted us with real delight. His wife was away but a neighbor woman came in and cooked rice and eggs for us, while we rested and dried our shoes and clothes. We ate sitting on the bamboo floor, from a *dolong*, or table, about eight inches high. Two spoons were provided for Mr. Fonger and myself, but Pablo in true Filipino fashion, ate the rice and eggs and deviled ham which he mixed with the rice, with his fingers, using a half coconut shell for a finger bowl. Our host provided us with boiled water to drink, bananas and *swa*, or pomelo, and a gourd of peanuts. The little house was plain, but neat, the only decorations being a mirror, an expensive, enlarged photograph of the only son who had died in his second year at



Mr. Fonger and a member of the church at Lamao, Philippine Islands, in the Tinguian country

the Bangued high school and some fitting Bible texts written in chalk on the beams. One of them, "Friends, love your enemies."

We learned that it was a great day in town. One of their young men who had spent seven years in Hawaii on a sugar plantation had come home, bringing several thousand pesos with him. On our way back to the river, which we again had to cross, we passed the pagan shrine of the Tinguian part of the settlement. This consisted of some strangely formed stones bearing a resemblance to human forms, which were grouped in the shade of a great clump of bamboo. Here sacrifice is made of pigs and chickens according to the custom of the Tinguians.

During the afternoon we traveled along the valley of a roaring mountain stream, crossing and recrossing it, picking our way over the long bars of boulders and stones, climbing part way up the mountain sides, through deep-cut, path canyons, moving carefully around the shoulders of cliffs, where the trail was narrow and the ponies had to pick their way. The path was often so precipitous, that our barefooted guide would dismount and lead his pony, while we would let our mounts follow, ourselves climbing on foot behind. Often, the deep-washed trail would have walls far higher than our heads and form a very narrow canyon. In one of these, my width was too generous for the breadth of the canyon and, being wedged between the walls as my pony struggled up the slope, I stuck fast while my horse went on, leaving me to slide over his haunches and drop to the bottom of the trail behind him. We often passed through very dense tropical jungle, of bamboo and other growth. Often the view of foothills and cloud-capped mountains was very beautiful. We were

never out of hearing of the roaring stream.

Late in the afternoon we came into the real territory of the Tinguians. The valley, or mountain gorge, widened into a little valley for a mile or so, and here were the beautiful rice paddies of the people of Subusob village, the most regular and substantially terraced rice fields I had seen since leaving Japan. The constricted and uneven valley made the terracing necessary and the abundance of water for irrigation, together with the industry of the Tinguians, had made the rice flourishing and the fields very pretty. Some of the fine stone walls were more than eight feet high and of excellent construction. The water was sluiced from the stream and carried ingeniously in well made ditches around the base of the foothills and into the upper terraces, from which it was guided through open sluices to the lower level of the little fields. In each field, on bamboo poles, we could see the little wicker baskets, in which had been deposited the harvest sacrifice to the spirits, of pig's blood and rice for the crows to eat.

At the upper end of the little valley, the mountains came close together again and there was located the town, on the steep hillside close to the river, apparently so situated, on uneven ground, so that the relatively level spaces could be used for rice, the staff of life for the people. Here we were welcomed by the head man, or *presidente* of the village which was a barrio of about 1,000. A little group in this town are Christians and the son of the *presidente*, who is in the second year of high school at Bangued, had been baptized just the week before by Pablo Bringas. Hospitality could not have been more gracious than that of this home. Although the men of the town were characteristic in G-string dishabille, the *presidente* and his brothers slipped on shirts in honor of the guests. The women of the household like those of the village, were dressed in the native cotton cloth with colored stripes running around the body. A snug, short bodice, and a tight fitting skirt, made by folding a piece ankle length about the waist. The hair, bare arms and necks of the women were decorated with beads. The house in which we stayed was typical of the village, except of somewhat better materials, befitting the dignity of the head man. Posts had been set into the ground to form the corners of the house, as well as four or five extra ones of smaller size in between these. These reached to the roof and notched in, about six feet from the ground, were the horizontal side beams, on which the floor was laid. A long porch on one side of the house, on a level with the floor, also extended ten feet beyond the house to the kitchen. The walls and the roof of the house were made of three-inch hollow bamboo, split in half and cupped together like tile. The floors of both the one-roomed house

and the porch were of sawn lumber. For window shutters there were frames of thin bamboo, split and flattened out and woven together. There was a long table in the house and several rattan-seated chairs—these undoubtedly for visitors.

As night approached, two rather large, rattan-bottomed beds, were brought from somewhere in the village and placed on the porch for us. Excepting us, the inhabitants slept on the floor. In the home we found a young Ilocano woman, an earnest Christian from our church at Bangued, who was the school teacher of the town. It was she who seemed to manage the preparation of the evening meal and look after other needs of the visitors. Her influence was marked in the town. The new school house, constructed by the provincial school board, but paid for by the people of the town, was the outstanding building of the municipality, the yard, attractively decorated with flower beds. Nearby was the model school garden in which the school children tended their neat beds of vegetables. This young Christian school teacher, far from her home town, among these former head-hunters and bitter enemies of the Ilocanos, was quietly shaping the lives and training the minds of sixty of the village children, in a four-grade primary school, and doing her teaching in English, according to the approved American plan of public schools in the Philippines. The school was the

(Continued on page 60.)



Lorenzo Sangoy, a Tinguian boy, graduate of our nurses' training school. The old man is the spirit doctor of his town. While Lorenzo was treating the old man with medicine the old man was sacrificing pigs for the illnesses of his neighbors

Has Our Negro Work Paid?

By J. B. LEHMAN



Mr. and Mrs. J. B. Lehman, who are now seeing the fruits of their labors

WHEN some of our people in 1873 began to agitate the question of aiding the Negroes in getting a trained leadership, we had only a few score of Negro churches. But from the very nature of the case a body of people who are not divided into North and South, and who were earnestly pleading for the unity of God's people on the acceptance of Christ as Lord and Savior, must needs do a very important part of this work. To step aside and let others who were not so fortunately situated do it, would have been to sell our soul for the sake of ease.

Consequently in 1874 definite plans were made (it was the same year that the Foreign Christian Missionary Society and the Christian Woman's Board of Missions were organized); and in 1875 a charter was obtained from the Mississippi legislature by a special act to begin the Southern Christian Institute. The school was opened in 1882, forty-six years ago. About the same time work was begun at Newcastle, Kentucky, but no very definite program started. Another school was opened in Louisville about the same time and a group of the older ministers of Kentucky were recruited. In 1892 the Louisville Bible School was opened and a good work done. In 1904 the Alabama Christian Institute was opened which continued until 1924. The Piedmont Christian Institute was opened at Martinsville, Virginia, in 1898 and is still continuing. A school was opened at Jonesboro, Ten-

nessee, in 1906 which ran until 1916. A new work was opened at Louisville, Kentucky, in 1922 and was closed in 1927. Jarvis Christian Institute was opened at Hawkins, Texas, in 1911, and is a great and flourishing school now.

During the past thirty years considerable money was spent to aid evangelists and pastors at strategic places. During the past ten years this has averaged about six thousand dollars per year. In the migration to the cities this has been especially useful to promote the cause.

The Southern Christian Institute has sent out eighty-one ministers, field workers and ministers' wives. Several hundred others are prominent laymen leading the churches to take part in the missionary enterprise. The three Kentucky schools sent out a nice group, but we do not have the figures. Jarvis Christian Institute, now Jarvis Christian College, has sent out a fine group of teachers and some ministers. The churches and Sunday schools are well organized for work. Negro women's missionary societies were organized in 138 churches with a membership of 2,558. They raised \$4,130.97. Thirty-six junior societies, girls' circles and triangle clubs were organized and they raised \$132.10.

In looking over the contributions we find that \$5,595.35, which is considerably over half of the amount raised by the Negro organizations, was raised by those whom we have trained in the Southern Christian Institute or in one of the other schools. One thousand three hundred twenty-eight dollars and seventeen cents was raised in the churches of the four schools. This was about one-sixth of the total amount raised.

The church at the Southern Christian

Institute is made up of teachers and pupils. The majority of the pupils earn their way and see less than a hundred dollars a year. The Year Book shows that this church raised \$609.05, and \$175 was contributed to other causes than the United Christian Missionary Society. The average per capita in the Year Book was \$5.97. Only eighty-one churches in the United States, Canada, England, Australia and Norway gave more per capita. Sixteen of these eighty-one are small churches with a few large givers. If these are eliminated we have only sixty-five churches that gave more. Texas had only ten churches, Ohio only five, Missouri only four, Pennsylvania only two and Tennessee and Mississippi only one each exceeding them.

Wherever these young people go they get behind the missionary task of the church. There is scarcely an instance where one of our students is in a church in which that church is not heard from in the offerings. And the other work in a church that cannot be measured by dollars is also looked after. It is a very rare thing to find a former student that is not in some good work of the church.

There is another service that has been rendered that is difficult to measure. When the Negro people were freed they had no place in the economical life of the country to speak of. Now they are a very important factor in all of it. The part we have played in placing them in dignified positions in the industrial life of the country can never be measured, but it is very material. It is safe to say we have added a half million dollars to the wealth of the nation every ten years by the influence Negro schools have reflected.



The campus at Southern Christian Institute, Edwards, Mississippi, which is the pride not only of J. B. Lehman but of the entire countryside. The Golden Jubilee building is seen at the right

Giving the Mexican a Chance

By BESSIE MAY ROGERS

Director of Youth Division of Mexican Christian Institute, San Antonio, Texas

SPECIAL service for Mexicans involves creating a new public opinion and an increased social responsibility on the part of every American for the welfare of the Mexicans," speaks the feelings of every worker with the Mexican people.

The Mexican immigrant can hardly be called a typical Mexican. On the whole he represents the lower rather than the better culture levels. This is the point where most Americans make a gross error, entirely misjudging Mexicans by the immigrant laborers they happen to have seen. Americans who understand the Mexican best have confidence in his ability. "They consider his backwardness a matter of heritage rather than heredity." A Mexican need not apologize for his race, and he does not; it has had a mysterious and romantic history and he may well be proud of it.

Many are asking for a solution to the problem of the Mexican immigrant. No one solution is sufficient, no one agency working alone, or the Mexican without a general change in his social and economic environment, can do much.

Here in Mexican Christian Institute we attempt to have our work not only remedial but educational as well and to serve the additional purpose of opening their doors and hearts to the messengers bearing Good Tidings. The week-day program of religious education, physical education, kindergarten, day nursery, medical clinic, Bible classes, all culminating in the Sunday school and church services, open many avenues for attacking the problem.

In the week-day religious education fifty or seventy-five children come directly from school to the Institute. Christian principles and ideals are instilled into their minds by stories, handwork, play and dramatization. The teachers in the public schools have expressed appreciation for this part of our work. It is their opinion that the children who attend the afternoon classes are happier and more easily controlled, and have more interest in their studies.

In Mexico the children of the Mexican people do not drink milk, but every morning in our kindergarten at 10:30 forty children are given bread and milk. Healthful habits are formed—such as washing the hands, faces, necks and ears before coming to school, and washing their hands again before they eat. Even though many of the children are Catholic, all can repeat the Christmas story as given in Luke; the Twenty-third Psalm; and are now learning the Twenty-fourth Psalm. When the children first enter they seem amazed at the possibility to laugh and really play as a group.

Our day nursery, where the working mothers leave their babies during the day,

guides the children to correct health habit formation. The nursery school teaches twenty-five children to be able to play together under group supervision; and the use of pencils and scissors. The influence of the stories cannot be measured. In the afternoon a Bible story is told. Proper feeding and table manners are made habitual. The mothers are given instruction in the proper food for their babies.

Wholesome recreation for the Mexican immigrants is largely missing. In the average home at noon they take a "siesta" which might be a good example for Americans living at the high-strung pace. The main amusements are talking, cheap motion pictures and dancing. In all our clubs, kindergartens, nursery and other divisions of the work, supervised play is given. In addition to this, one afternoon a week is given to "gym" work. For five years a young lady from the city has had a class in physical education. With the teen-age girls her instruction is such as to enable them to lead the younger ones.

The Mexican is fond of music. If he is able to buy it, he plays cheap musical instrument. He possesses splendid possibilities of development if the proper opportunities were afforded him. The Mexican girl esteems very highly a musical education. Some of our girls are wrestling with a stubborn, nerve-wracking keyboard now. A young lady from the city has a class of nine girls twice a week. The time will come, we hope, when these girls will play for devotional meetings and Christian Endeavor.

In most of the Mexican homes a doctor is not called unless sheer necessity requires. A doctor costs too much. Or else he may recommend a hospital which Mexicans naturally fear. Many superstitions exist and prevent sound health procedure. The dirt and filth of many Mexican localities breeds flies and other carriers of disease. Their housing conditions are alarming. It might be said that tubercle bacille infected houses are among the worst housing conditions to be found. A family suffering one or more deaths from tuberculosis moves out. A "newcomer family" soon moves in. The result can be predicted with considerable certainty. Overcrowding is another serious problem. With five or six adults and children living in one room, relatives and friends may be taken in. But, even so, from the Mexican's standpoint there is no overcrowding, they are just being "friendly and hospitable."

Mexican Christian Institute attempts a solution of this problem by having a medical clinic twice a week. Heartbreaking sights come under the supervision of the doctors. Babies underfed, uncared-for, weaklings and cripples are brought.

Adults in the last stage of some of the diseases come. Some cases are helped. Some have waited too long. Hygienic stories and pictures are given in the work with the children and every opportunity to give a health hint is taken.

Some folk would suggest Americanization as a solution of all these problems. But, Americanization does not mean that Mexicans should give up all their ways and adopt all of ours. Unfortunately, however, there are Americans who assume that they are superior to Mexicans in all particulars. Then, still more unfortunately, they unconsciously develop an air of superiority in dealing with the Mexican. Instead of getting them to bend at all points to our ways, we might well encourage them to do some of the things that they like to do. This would necessitate an ethnological study which would require time and patience. But to keep our Americanization work from being superficial we should base it on scientific principles.

Each petty hand

Can steer a ship becalmed; but he that will

Govern and carry her to her ends, must know

His tides, his currents, how to shift his sails,

Where her springs are, her leaks, and how to stop them;

What strands, what shelves, what rocks do threaten her;

What forces and the nature of all winds.—BEN JOHNSON.

We feel that with his experience of living in the country of Mexico for six years, and with a knowledge of their customs and habits, E. T. Cornelius, our superintendent, is well fitted to direct the different phases of the work here and to give us all a better understanding of the Mexican people.

We must not forget the necessary basic Christian principles. Americanization without the thing that made America is getting the cart foremost. It is Christianization the immigrant needs, undiluted in all its richness. Even in his ignorance and superstition he seems to have some vague acquaintance with the sacred heart of Jesus—but Jesus of Nazareth is a stranger to him. Some missionary very fittingly has said "cleansing of the inside results in the cleansing of the outside of the vessel."

"Educate a man without religion and you make a clever devil." Americanize an alien without Christianity and the results are little happier.

Therefore, all the work of Mexican Christian Institute revolves around the central idea and ideal of making real Christians in practice and purpose. The

native assistants in the work here, and others who wish the training are in Bible classes three afternoons a week. The Triangle Club is another of the Christianizing phases. Young girls meet each Wednesday night. At each meeting their activities are varied. Every meeting is preceded by a short devotional. Missionary, social, parliamentary business meetings, and means of helpfulness to their own community characterizes each week's program. The Mexican mother watches her daughter until she is married. She watches her day and night, and if she goes to a party or any activity at night she must be chaperoned. This makes it necessary for some one from the mission to chaperone the girls to and from the meetings.

The attendance and the programs of the Sunday school and the Christian Endeavor societies are exemplificative of the interest of the young people and the adults of the church. The native pastor can well be called another "Paul." His influence is far-reaching and he is held in the highest esteem, and continually doing good to some one in the community. Regardless of the condition or church affiliation, if he can be of help he is there.

It has been said that the Mexican is more sympathetic and perhaps more artistic than the American. He is more religious, too, in the sense that religion means more to him. Your spiritual feeling is strengthened just by sitting in their

services. Their deepening consecration and sincerity leaves its stamp of influence upon you.

The improved attitude not of *charity* but a *chance* for the Mexicans is developing. Less emphasis on groceries and more emphasis on personal rehabilitation is the newer attitude. Sound Christian principles are the basis of this attitude.

International Council Meets

ONE of the important actions of the International Council of Religious Education at its annual meeting in Chicago, February 8 to 16, was the merging of the International Lesson Committee and the Committee on Education, to form the Educational Commission. Another important step was the acceptance of a plan of accrediting state councils as the auxiliary agencies of the International Council.

During the coming year, by action of the Council, there will be conducted two important surveys: (1) religious education of adults, and (2) religious education among Negroes. Two new levels of training for leaders have been set up for experimental use this year: (1) a course for the high school youth, and (2) a course for the advanced student and leader in religious education, corresponding with a graduate school. During the summer of 1928 a leadership school will be held for Negroes, the first of its kind under the

leadership of the cooperative forces. The Council went on record as approving the use of the right kind of motion pictures in religious education, as a direct aid in the development of right attitudes in character formation.

Each of the thirty-nine cooperating denominations is asked to incorporate in its Sunday school literature an intensive program of temperance, law observance, and world peace.

The Council is now looking forward to the World's Tenth Sunday School Convention to be held in Los Angeles, California, July 11 to 18, 1928, at which delegates from every state in the union, and from most nations of the world, will be present. Many officials and members of the International Council expressed the statement that they will be present. In connection with this convention there will be a Youth Conference at which five thousand young people from the United States and Canada are expected.

May every soul that touches thine,
Be it the slightest contact, get therefrom
some good,
Some little grace, one kindly thought,
One aspiration yet unfelt; one bit of courage
For the darkening sky, one gleam of faith
To brave the thickening ills of life,
One glimpse of brighter sky beyond the
gathering mists,
To make this life worth while, and heaven
a surer heritage.—UNKNOWN.



Get acquainted with our leaders across the Pacific

The teachers, church officers and evangelists of the South Gate Church, Nanking, China, who are standing faithfully by the work in the absence of the missionaries



Station UCMS Broadcasting

WE REGRET to announce the resignation of Mr. and Mrs. John T. McGarvey as principal and teacher at Hazel Green Academy, effective April 1, 1928. Professor McGarvey has been contemplating this change for some time and he takes this action in order that he might undertake some special work as financial representative of Transylvania College. Mr. and Mrs. McGarvey have been identified with Hazel Green since 1912. During his period the school has enjoyed great popularity and has trained a large number of boys and girls who are now active Christian leaders in their respective communities, a number of them having become preachers, teachers and missionaries. This sixteen years of identification with the school work at Hazel Green has made Mr. McGarvey's name synonymous with mountain school work and this place will be difficult to fill.

The program committee for the International Convention at Columbus has provided that this year there shall be a missionary tea late on Sunday afternoon, instead of the missionary breakfast in the morning. This change has been made necessary in order to accommodate the increasing number of people interested in meeting personally the missionaries.

Vice-president Stephen J. Corey left India early in March. He plans to attend the meeting of the International Missionary Council at Jerusalem, which closes at Easter, and which makes it impossible for him to reach the convention in Columbus in April.

Miss Lois Lehman, who for a term of service has been a missionary in Japan, has presented her resignation which took effect March 1, 1928. In the reorganization of our mission work in Japan, there is no place for a missionary who is a trained kindergartner, since this work can now be carried on efficiently by nationals. Miss Lehman has rendered excellent service and her resignation is accepted with deep regret.

Wilshire Boulevard Church, Los Angeles, has announced that it will provide an evening banquet for all delegates from our brotherhood in attendance upon the World's School Convention, July 11 to 18. They will entertain free all delegates who come from countries other than the United States. This feature will constitute a part of the special

session our department of religious education is arranging for our people on Saturday, July 14.

Miss Edith Eberle has nearly completed the ten lessons of the Correspondence Course in Missionary Materials and Methods. She has been teaching the course in several leadership training schools and reports much interest on the part of local church leadership in the increasing of efficiency in the local program of missionary education.

The Christian Board of Publication at its annual meeting in January voted a special and additional contribution of \$300 to be used in the translation of Miss Maus' book *Youth Organized for Religious Education* for use in South America. The translation is done at the request of Wade Crawford Barclay and will constitute a part of the total contribution being made by our people to the South American Educational Advance Movement. This generous action is greatly appreciated.

The second annual World Fellowship Meet for Circles and Triangles of Iowa was held in Des Moines, February 3-5. One hundred registered delegates attended the Meet. Group conferences were held on circle and triangle work, and the united work of the church through the United Society. Dr. Gordon of India, Mrs. McCaw formerly of the Philippines and Mr. and Mrs. Matson of Jamaica were speakers attending the Meet. An effort is made in these Meets to discuss problems of the young people in their missionary organizations, help them become familiar with missionary literature and present to them conditions of mission fields and their opportunity for service.

The quarterly union meetings of members of the circles and triangles of all of the Christian churches of Topeka was held January 24. One hundred and twenty-five attended the banquet and program. Miss Clarke attended the meeting and had a part on the program.

Reports received during the month from the twelve homes of the department of benevolence indicate that the service of all of these homes is in a healthy condition. Applications for the admission of children are far in excess, in number, of our ability to serve. Fortunately, however, if we cannot receive the children into our own homes we are usually able to assist them in finding the service they need in some other home. We are not so fortunate, however, in dealing with the aged. We are constantly embarrassed by applications for admission to our homes for the aged far in excess of our ability to serve. Since there is no place to which we can send

these aged people we find it difficult to satisfy our churches seeking homes for worthy, indigent members.

Mr. and Mrs. P. D. Kennedy, who have spent one term in the Philippine Islands, reached New York, February 19, and are at present at 6811 Leighton Avenue, Lincoln, Nebraska.

Mr. and Mrs. C. H. Plopper of China, are with Mr. Plopper's father and sister at 7408 Lohmeyer Avenue, Maplewood, Missouri. Mr. Plopper is a brother of C. W. Plopper, treasurer of the United Christian Missionary Society and has served two terms in China, while Mrs. Plopper has served three terms in that land.

An interesting guest at headquarters recently was Mrs. F. E. Meigs who, with her husband went to China forty years ago, the first woman to be appointed to that field by the Foreign Christian Missionary Society and serving under every president of that society as well as the United Christian Missionary Society. F. E. Meigs was responsible more than any other one man for the vision which he lived to see as the University of Nanking. When the troops entered Nanking last spring Mrs. Meigs's home was looted and her household effects as well as keepsakes accumulated through the years were taken. Mrs. David Teachout of Cleveland, Ohio, is a daughter, while the son, Earl, lives in Wisconsin.

Dr. Bertha M. Thomson of Hattat, India, whose husband C. H. Thomson was drowned last December, is sailing from Liverpool, March 23, with her five children for America.

As we go to press word comes of the death in Enid, Oklahoma, of D. Y. Donaldson, state secretary. Mr. Donaldson has been in failing health for some time but his many friends had hoped that he would regain his strength and be able to continue in the work which he had served so faithfully.

A letter received from Edwin Marx recently states that our Chinese brethren are deeply touched by the grant of \$1,500 from the China Relief Fund toward the relief of those Chinese who suffered losses last March. Mr. Marx also informs us that the Japan Mission contributed 200 yen to the Chinese Christians, and that the Sunday school at Fukushima sent an additional offering of 50 yen.

The sympathy of all friends goes out to J. H. Walker, secretary of the Survey, who was called to California in February by the sudden death of his mother. Interment was at Lincoln, Nebraska.

Board of Education and Work of Our Colleges

Bethany Circle incorporated as Kappa Beta sorority—President Miner Lee Bates marries—J. T. McGarvey goes to Transylvania—Nine hundred sixty-one students enrolled at Phillips University—New Field House opened at Butler

MEMBERS of the board of directors of Kappa Beta, organization of university women of Disciples of Christ, met at the Severin Hotel in Indianapolis on February 11 and 12, to effect incorporation as a national council. Articles of incorporation under the laws of the state of Indiana were filed and by-laws were drawn up and adopted during the two days' session. A petition was presented to the Board of Education for affiliation with that body.

This organization has been in existence since 1916, and has hitherto been known as Bethany Circle. At the national convention of the chapters held in Manhattan, Kansas, in May, 1927, it was decided to change the name to Kappa Beta. There are now six active chapters: Beta, Kansas Agricultural College, Manhattan, Kansas; Delta, University of Missouri, Columbia, Missouri; Eta, Iowa State Agricultural College, Ames, Iowa; Zeta, University of Kansas, Lawrence, Kansas; Epsilon, State University of Iowa, Iowa City, Iowa; and Theta, University of Nebraska, Lincoln, Nebraska.

The purpose of Kappa Beta is to foster a friendly relationship among student women of Disciples of Christ, and to lead its individual members to a life of service for Christ and the church. The local chapters are sponsored by and function through the churches in the colleges and university centers.

National officers of the council are: Maxine Watts, Iowa City, Iowa, president; Thelma Mabie, Eldora, Iowa, vice-president; Grace Goslin, Columbia, Missouri, recorder; and Helen Shaw, Lawrence, Kansas, treasurer. G. I. Hoover, Indianapolis; Mrs. J. David Arnold, Manhattan, Kansas; and Stephen E. Fisher, Champaign, Illinois, are national advisers, and Miss Genevieve Brown, Indianapolis, is national chaplain.

The date of the national convention of Kappa Beta, to be held at Ames, Iowa, was set for April 27-29.

Dr. H. O. Pritchard recently visited the University of Kansas and addressed both the young people from Disciple homes who were attending that institution and the congregation of the Lawrence church which is being ministered to so successfully by Charles A. Richard.

While at Lawrence he also attended on Sunday afternoon the initiatory exercises of the local Kappa Beta Chapter—a fellowship of university women of Disciples of Christ. Twelve splendid

young women were initiated into the circle on that occasion. The Kansas chapter now boasts the largest number of young women in its membership of any of the chapters connected with the national organization.

Dr. and Mrs. Samuel B. Braden entertained at a tea the Kappa Beta girls together with Dr. Pritchard and representatives from the local church and the state university.

Hiram, Ohio. The many friends of President Miner Lee Bates of Hiram College and Mrs. L. Elaine Rising of Washington, D. C., were surprised to receive notice announcing their marriage on February 11. President Bates is so well known among Disciples that he needs no introduction. Mrs. Bates is a highly cultured, splendidly trained, and devoutly Christian woman. She has been an active worker in the Christian church wherever she has been, and has specialized in the field of religious education at Columbia University. She brings to Hiram College dignity, grace, culture and winsomeness. Our heartiest congratulations to President and Mrs. Bates.

The play given at Hiram College commencement last year, entitled "The Enemy," is to be presented before the International Convention of Disciples of Christ at Columbus which meets April 17-22. The college will pay the expenses of the trip, feeling that it is advertising of the best sort.

Lincoln, Nebraska. A large portrait of President James Brewer Weldon was unveiled by the senior class of Cotner College and hung on the front wall of the chapel recently, with appropriate exercises. Vance E. Thomas, a senior, made the address. President Weldon responded with appreciation and reviewed the contributions to the colleges of the other men whose portraits hang on the same wall. They are Samuel V. Cotner, for whom the college is named; William Prince Aylsworth, president 1896-1916; Andrew Davidson Harmon, president, 1916-1922; Charles Elliott Cobbey, president 1922-1925.

Cotner College library has strengthened its magazine list and now subscribes for exactly seventy periodicals. In addition, over twenty others are received as gifts. The selection of magazines is well balanced and comprehensive, every field of instruction being represented by at least one standard magazine.

Lexington, Kentucky. Among the rare and priceless old books in the library

of Transylvania College is a book presented by Walter Welsh of Lexington. The name of the book is *True Prophecies of Prognostications*. It was written in 1555 by Michael Nostrodamus, who, according to the title page, was "physician to Henry II, Francis II, and Charles IX, Kings of France, and one of the best astronomers that ever were." The book was translated by Theophilus de Garencieres, doctor in Physic College, London, in 1672. An apology is made by Dr. Garencieres for the author being born a foreigner and raised in the Catholic Church. The book is written in a very peculiar style: A prophecy is given in several verses in French, then in English translation, which is followed by an explanation in English.

Dr. John T. McGarvey, formerly head of Hazel Green Academy, Hazel Green, Kentucky, assumed a position on the administration staff of Transylvania College on February 1. He is in charge of annuities, wills and bequests. Dr. McGarvey is the son of one of Transylvania's most honored presidents, Dr. John W. McGarvey.

Wilson, North Carolina. Atlantic Christian College will open a summer school at Neuse Forest, New Bern, early in June. The school will run for twelve weeks and will offer an excellent opportunity for those wishing to study during the summer months. Professors Grim, Holsapple, Hamlin and Dr. Carson will be numbered with the faculty members.

Needham Bryan, a sophomore of Atlantic Christian College, has been awarded a scholarship by the Harmon Foundation. This award is made only to Eagle Scouts and is given for outstanding work in Scoutercraft. The Harmon Foundation divides the United States into twelve regions, four states and four scholarships to each region. Mr. Bryan is to be congratulated for winning this mark of approval and signal honor.

Lynchburg, Virginia. The students of Lynchburg College are conducting a series of meetings dealing with the theme of "Christian World Education." Up to date two speakers have appeared: Dr. R. B. Eleazer, who spoke on the subject of "Christianity and the Race Relations"; and Dr. Sherwood Eddy on "What Is Christianity?" We know of these two men and can appreciate something of the greatness and importance of this undertaking on the part of the students of Lynchburg College.

Bethany, West Virginia. The surplus energy of Bethany College is absorbed these days in helping to put across the crusade for \$1,000,000 which will enable Bethany to build needed dormitories, to have a scholarship fund for deserving students, and to increase the endowment to something like proper proportions.

One of the phases of this work is to hold alumni meetings throughout the various cities of the nation. The Bethany alumni in Chicago held the initial crusade meeting Friday evening, February 3, at Hotel Stevens, Chicago. There were thirty-two guests at the dinner, with President Goodnight, the only active representative of the college. Dr. W. E. Garrison of the University of Chicago was the toastmaster for the evening. Similar meetings are scheduled for Buffalo and Cleveland.

Los Angeles, California. California Christian College is fortunate in having as instructor of art Mrs. Martella Cone Lane, a well known artist. Mrs. Lane is also interested in the campaign by the State Federation of Women's clubs for the preservation of the redwood trees.

Canton, Missouri. Culver-Stockton has an active chapter of Pi Kappa Delta, the National Forensic Fraternity. Membership in the order is gained by participation in intercollegiate forensics. Advanced standing is gained through continued proficiency in intercollegiate work. This year the National Pi Kappa Delta Convention will be entertained at Heidelberg College, Tiffany, Ohio. Culver-Stockton will send one debate team to the tournament at that time. The college and faculty feel that the spring of 1928 should be a notable one for forensics.

Enid, Oklahoma. The enrollment at Phillips University for the second semester shows an increase of forty-four students over that of the first semester. This brings the total for the year to 961 students. The enrollment of the department of the College of the Bible also shows an increase, the total now being 175. The graduate department is steadily growing. Thirty students of the College of the Bible are studying for advanced degrees, seven of whom are candidates for the Bachelor of Divinity degree. The students and faculty are ministering this year to a total of ninety-three congregations, whose combined membership is more than 10,000. These students are rendering a real service in building up the kingdom while in preparation for a larger service.

Phillips University has won the Oklahoma State collegiate basket ball championship for the second time. They won it the first time two years ago. The captain of the team is William Reeves, Jr. He is the star of the team and is the son of Professor William Reeves, who is registrar and professor of mathematics at Phillips.

Indianapolis, Indiana. Butler University formally opened its new field house March 7 with a basket ball game—the last of the season—between Butler and Notre Dame University. The field house has a seating capacity of 13,981 persons. The Indiana high school basket ball tournament, which decides the championship of the state was held in the same building March 17.

Butler is also constructing a new stadium, which will be completed and ready for use with the opening of the football season next September.

had ever seen such cards in their lives. Handing a card to each child didn't work, for as the card was given scores of hands went out after it. Finally the teacher called the roll in order to distribute the cards. We then went out to the playground and formed a circle. As we marched around singing "We're Walking in the Light of God," the Sunday school papers were distributed in orderly fashion. Just as soon as our song was finished all of the children rushed to us begging for more, but we told them that we must save the rest for other boys and girls. Our train did not leave until eight that night so we took supper with our friend. As we went to the boarding house we walked through the cocoanut groves. It was quite difficult to walk as there were five little girls holding on to my hands. As we went along we sang some songs and even though they were new I believe the children will remember them. Our supper consisting of papaya, rice, chicken and fried bananas was greatly enjoyed by us, even though we cut our chicken with a pocketknife. After eating, we all gathered around a tiny lamp. We then proceeded to teach the children some Bible verses and we were delighted to see the older people join in with the youngsters. Sitting just outside the door was an interested listener, holding a big Rhode Island Red rooster. Who knows but what that cockfighter caught a glimpse of the light of God also. As we walked along the path by the light of a torch made from dried cocoanut palms on our way to the train, the people said, "Let us sing 'We're Walking in the Light of God.'" Such was a glorious close for a perfect day!

San Pablo, Philippine Islands.

Where Santa Claus is Different

By DAISY McLIN HUBER

WE HAVE just returned from Santa Ana. Six third grade children met us at the train. They were dressed as much like Christmas as they knew how, for most of them had new white, wash dresses trimmed with red satin ribbon and some even wore red paper bows. We were given a royal welcome at the school. The parents and children were so curious to see us that we almost felt as if we were in a side show. The Philippines are making great progress educationally. The little home-made seats were moved out in front of the two-roomed frame building. There the parents and teachers sat, but they insisted on our sitting in chairs. The program was given on the narrow porch and the chief decorations on the walls were the American and Philippine flags. Over the doors were palm leaf decorations. Everything bore a festive appearance but so different from the holly, mistletoe, pine and snow of America. The program was in English and even though the parents didn't understand it, they

beamed with parental pride. I was asked to tell a story, so I told the children about the first Christmas. I believe it was the first time that they had ever heard about the Christ child. I pray that I planted a seed worthy of Christ in the hearts of those seventy-one children. The last number was the tree and Santa Claus, and then it was that I wanted to laugh. Dear old Santa looked so different, yet he was sensibly dressed for the hot climate. From his head to his feet he was an array of colors—a yellow crepe paper cap, a false face (perhaps made by Santa) bearing on the forehead "Sta. Claus," a blue gingham shirt, red pantaloons and grey socks, made Santa look young and gay. A small-leaved tree decorated with red tissue paper chains, bore a number of gifts. Most of the gifts were wrapped in paper napkins and a rose or other flower was put on top. After the tree was made bare the teacher announced to the children that we had brought them cards and papers. There was a regular stampede, for it was the first time that they

Easter Sunrise Prayer Program

A SPLENDID Easter Sunrise Prayer Meeting Program has been arranged by Jesse M. Bader, superintendent of evangelism, and is being sent to all churches desiring it. The program carries some valuable suggestions for the leaders of this early morning service, as well as the itemized suggested order of worship. It is hoped that all churches will observe such a beginning for Easter Sunday.

Church Erection Honor List

During the month of February five churches repaid their loans:

Philbrook, Minn. (Batavia Church)	\$1,200.00
Cyril, Oklahoma	2,500.00
Sandpoint, Idaho	1,800.00
Crewe, Virginia	5,500.00
Knoxville, Tenn. (Vine Ave. Colored Church)	3,000.00

"Race prejudice means judging any variety of the one human species on the basis not of facts but of feelings.—ALLAN HUNTER, *Youth's Adventure*."

Speaking of Books

The Outlawry of War

EVEN a casual reader of Charles Clayton Morrison could scarcely fail to notice his fondness for the word "naïve." It appears duly in this volume. The distinguished American quarterly, *Foreign Affairs*, in characterizing recent books on international relations says, "The editor of *The Christian Century* advances a somewhat naïve plan for the ending of international conflicts." Conscious or unconscious, that is a neat case of bringing chickens home to roost. The book, however, cannot be dismissed so lightly, any more than the several peace movements, and the League of Nations in particular, can be summarily set aside by Dr. Morrison.

Everything and everybody that emphasizes the vicious insanity of war deserves encouragement. Local option and state-wide prohibition prepared the way for national prohibition; cooperation in religious education, Christian Endeavor and church federations are leading toward Christian union. On the same principle we need to utilize every means and every agency for cultivating peace and abolishing war, avoiding both the pessimism that considers complete outlawry as either impossible or remote and the optimism that counts it so easy and so near that nothing else needs to be considered seriously.

Perhaps the most valuable service rendered by this book is in its clear definition and revelation of the institutional character and status of war. The author truly says:

"Society is not organized for peace; it is actively organized for war. The war system has a recognized and protected status in the social order, and there exists no peace system or institution which society recognizes and protects. This fact constitutes an awful moral abyss in our civilization for the modern conscience to contemplate. Peace talk when war is impending is hazardous for the talker, and in war time it is criminal. War talk in peace time, which is infinitely more wicked, runs no risk at all. Society makes no provision for putting the war talker in peace time in jail; but if a citizen suggests peace in war time he is stigmatized by popular sentiment as a 'defeatist,' if not a traitor, and the law is at hand to put him where his influence will do no harm."

The deep entrenchment of war in human society and the difficulty of organizing and carrying forward any effective attack upon it accounts for its continuance after its kindred institutions, dueling and slavery, have been banished from civilized nations. In further explanation of war's vogue, Dr. Morrison calls attention to the distinction, pride and chivalry of the military profession and the arrogance with which it sets aside at will the ethics of civil life and of civilized mankind. Well does he

exclaim, "How can men who once open their eyes on an institution like this that stands for everything a Christian society detests, and perverts everything a Christian society cherishes—how can men do anything else with it but outlaw it root and branch?"

The fifth and final particular in the definition of war calls attention to its age-long acceptance as actually the world's supreme court. Here again tragic facts are set forth in hot interrogations:

"What pride can we take in the abolition of those petty institutions of trial by battle, or by the rack and stock of inquisition, or by the duel, when the grand institution of war remains yet with us as the supreme arbiter of the acute controversies of the nations? . . .

"Has not the hour struck for the peoples of the world to face together the brute fact that war instead of being a caprice, an accident, an impulsive expression of natural passion, an event that pops out of God only knows where, is deliberately provided for as a cherished institution, established by law, nurtured and greatedened by every new law that is made to regulate it? And has not the hour struck for the nations to pluck this infamous institution out of the legal system of civilization, to cast it into outer darkness, and to set up in the place long held by this Supreme Court of War a Supreme Court of Justice and Peace?"

We cannot refrain from making one more quotation as to the essential character and the cause of war, this from page 194:

"After all is said about the various so-called causes of war, *the most important 'cause' of war is war itself.*

"By this I do not refer to the competition in armaments, creating a psychology of threatening and fear. I mean something far more pervasive and inherent. The presence of the war system, as such, in the body of our organic national and international life stimulates national egoisms, and creates situations of dispute and friction which can only be resolved by war or the threat of war. This is the most infernal thing about the institution of war. *It feeds on itself.* The occasion which calls forth war's active exercise

is itself, in large measure, bred by the war system."

The outlawry of war as advocated in this book was proposed by S. C. Levinson in 1918 in *The New Republic* and immediately endorsed by Professor John Dewey in the same publication. Editorially and otherwise *The Christian Century* has consistently and vigorously advocated the proposal. In 1923 Senator Borah brought it before the United States Senate and the world in a resolution upon which that body has not yet acted. This resolution, after laying a foundation in twelve statements of principles and facts, would declare war to be a public crime under the law of nations, would create and adopt an international code of laws based upon the outlawing of war and would set up a supreme court of the world whose "judgments shall not be enforced by war under any name or in any form whatever, but shall have the same power for their enforcement as our federal supreme court, namely, the respect of all enlightened nations for judgments resting upon open and fair investigations and impartial decisions, the agreement of the nations to abide and be bound by such judgments, and the power of enlightened public opinion."

As to the potency of such covenants Dr. Morrison cites the record of the sovereign states of the American union accepting for nearly a century and a half every decree of the United States Supreme Court on controversies between the states. There is a strong temptation to quote many cogent passages on this phase of the question, but the following two must suffice:

"The moral restraints of civilization have never had a fair chance to operate on an international scale, and they never will so long as the perfidious standards of the war system are legalized and honored."

"The idea that nations are potential 'bandits,' inherently depraved, continually threatening to run amuck and to bring down the house of peace upon the heads of all who would dwell therein, is a false idea, untrue to human nature and to the laws of human society. It is an idea that reflects the war mentality through which we are accustomed to look at the world."

The impossibility of exaggerating the seriousness of the international situation just now is indicated by the fact that while Briand is proposing that France and the United States forever renounce war between the two, and Kellogg is suggesting (as Russia did unheeded) that the other great powers be included in the treaty, the mad race in building war-provoking armaments is being speeded up in every land. Whose bodies will feed these cannon? Whose souls will fatten this hell? Is there not enough common sense, common

Books Reviewed in This Issue

THE OUTLAWRY OF WAR, by Charles Clayton Morrison, Willett, Clark and Colby, Chicago. \$3.00.

D. L. MOODY, by Gamaliel Bradford. Doubleday, Doran and Company, New York. \$3.50.

Any of these books may be ordered through the United Christian Missionary Society, 425 DeBaliviere Ave., St. Louis, Missouri.

honesty and ordinary good will in the world to turn back from the abyss?

D. L. Moody Comes Back

THERE are three sorts of biography abroad in the world: prosecution, defense and adjudication. Except in yellow journals and scurrilous magazines the great evangelist of the nineteenth century has escaped the first, suffered overmuch by the second and just now, perhaps as soon as we could have expected, been honored by the third.

It is a matter of note in the first place that an author of Gamaliel Bradford's distinction should choose D. L. Moody as the subject for a book. Then it is gratifying that he was not "carried away by his subject," but rather set down with judicial fairness what he found after long and painstaking investigation to be the essential human and divine elements of the man. Perhaps Mr. Bradford has sought to analyze the evangelist's mental and emotional processes more closely than any psychologist can those of any man. If we think so at any point we need not accept his conclusions, and he does not press them dogmatically. Maybe he has gone too far in striving to rationalize all of the results of Moody's work. If so, he can plead Moody's own example in keeping his feet planted solidly upon the earth while his citizenship was in heaven. Like Alexander Campbell, Walter Scott, Barton W. Stone and their successors, Moody sought always to lead men into an intelligent faith and a deliberate acceptance of Christ.

The man revealed in the book is powerful, lovable and righteous, a rare combination. Those who get acquainted with the man through the book, as those who met him in person, will find it easier to think well of our human kind and more necessary to honor our heavenly Father.

The substance of the author's appraisal of the man and the truth he frankly states in the opening sentences of the book:

"When one looks upon the ease and richness and abundance of modern American life, its kaleidoscopic color and variety, its mad bustle and profusion of motion and locomotion, one feels more inclined to descendant upon its possessions than upon its needs. Yet if one stops in all the hurry to reflect, the needs become apparent and crying, and in all the loud hurly-burly not one need stands out more patent than the need of God. The world has always needed him no doubt. But it seems as if the America of today needed him most because it is so complacently satisfied to get along without him. Oh, we have churches enough, priests enough, sermons enough, charities and good works enough, or at any rate abounding. But they all seem ingeniously contrived to cover the void. For divers reasons some of which will develop later, God seems to have drifted far away from most of us, or we from

him, so far that neither airplane nor wireless will suffice to call him back. Now a generation ago D. L. Moody was an immense, magnificent agency for bringing men to God."

Of his power as a preacher we have this observation:

"But, after all, perhaps the fundamental secret of Moody's preaching lay mainly in the fact that he stood up before thousands and spoke to them simply as man to man. He himself tells the story: 'Let me say right here that I like to say "to speak" better than "to preach," because if I can only get people to think I am talking with them, and not preaching, it is so much easier to hold their attention. The other night I was walking home in the dark, and two people right behind me were talking about the meeting. One of them said, "Did Moody preach tonight?" The other said, "No, he didn't preach, he only talked." If that simple motto could be written over the doors of the theological schools, it might help them to change the world.'"

In the height of his success he kept himself under. On this point the author remarks:

"No one knew better than he the insinuating, engrossing power of the I, its overmastering dominance when allowed to have its way, and no one fought it with more energy, in others and in his own heart. He once rebuked in a public meeting a brother evangelist who complained bitterly of the opposition he had met. 'I can tell you, sir, why they opposed you,' said Moody. 'Why?' 'Because you spoke too much about yourself.' He did not propose to speak or to think too much about himself, if he could help it. Again and again he attacks the I, scourges it, declares that it should be cast out relentlessly: 'One of the truest signs that a man is growing great is that God increases and he decreases.'"

This genuine humility made it possible for him to captivate, appreciate and work with men of utterly different education and temperament, like Henry Drummond, for instance. His long comradeship with Ira D. Sankey is another illustration of this and furnishes material for one of the most interesting chapters in the book. The real saintliness of both men appears in their refusal to make money out of the saving of souls. They refused even the enormous profits from *Gospel Hymns*.

Innumerable instances of Mr. Moody's wit and humor and practical good sense appear. Wilfred T. Grenfell was a young surgeon in London, a favorite student of the illustrious Sir Frederick Treves, with unlimited professional possibilities before him. He dropped into Moody's meeting out of curiosity, "the scientific spirit." Tiring of the long and tedious prayer someone was offering, he was about to leave when Mr. Moody cheerily announced, "We will sing number ---- while Brother Jones finishes his prayer." The young doctor said to himself,

"There's a man!" and resumed his seat to hear the sermon. What he heard then and later caused him to devote his life and genius to God and humanity, first with the fishing fleets in the North Sea and later in Labrador. Now all the world lionizes Sir Wilfred Grenfell, and the knight remains as unpretentious an apostle to the lost as was the burly evangelist who first grappled him for God.

In the first chapter of the book, and elsewhere, the author recognizes Moody's limitations: his lack of the scientific spirit, that is of "a perpetual, curious questioning, of all things and all men"; his indifference to poetry and music except as they served his immediate purpose; his failure to respond to the charm of the natural world. Mr. Bradford declares that, "He strode right out into the unknown, with his eye so firmly fixed upon one glorious object, that doubt and tremor and hesitation were forever abandoned. There was but one thing really worth knowing. That thing could be known by any man or woman, any day, even by the humblest and poorest. Why trouble about knowing anything else? * * * * The knowledge of ignorance, which we have seen to be the chief ingredient of wisdom, may give tolerance and humility, but it tends to hamper and cripple in practical life. * * * It must frankly be admitted that his magnificent ignorance was a great factor in the furious energy of his attack upon indifference and evil."

Moody's early life gave no promise of his power. As a boy of seventeen he went into Boston and became a clerk in a shoe store.

"He went to Dr. Kirk's Mount Vernon Street Congregational Church and slept through sermons which he did not understand. A benevolent member got him into the Sunday school, but his ignorance was alarming. Even when he was ready to join the church, the committee at first thought him so ill qualified that for some time they refused him admission, and when they at last yielded, it was with a foreboding that he would do them more injury than credit."

Later in Chicago, still in the shoe business, he became more deeply interested in religion.

"Preaching came upon him, as it were by accident. He went to a Sunday school convention with a friend. The other expected speakers gave out or failed. The friend spoke while Moody prayed for him. Then the friend took the praying and Moody took the speaking turn. 'He poured out such a torrent of red-hot words—words so full of spiritual life and vigor—that the people stared in surprise, and then were moved profoundly by the eloquence of this unlettered, rugged young giant from Chicago.' Sixty conversions ensued on the spot. The gift of tongues was born with him: all that was needed was practice and opportunity."

Livengood News



Mr. and Mrs. Fay E. Livengood, Cornelia and "Lizzie" on the way to Damoh

THE past month has been most strenuous and we now find ourselves fairly well settled in our new home at Damoh. In the November meeting of the advisory committee it was decided that we should be transferred to Damoh as soon as possible, as there was not sufficient bungalow accommodation for us to remain in Pendra Road after Mr. and Mrs. Menzies returned from furlough. So far our work has not been fully decided but we will probably cooperate with Bhayaji in the evangelistic work of the district and I may also be asked to give Mr. Rice some help in the school, as he is now carrying more work than one man should attempt.

Mrs. Livengood and Cornelia went with me to the advisory committee and as we wished to be in Jubbulpore for the conference on Moslem work with Dr. Zwemer, a few days later, we stayed on there instead of trying to return to Pendra Road. Thanksgiving occurred in the interval so we borrowed Mr. Smiley's car and came to Damoh for Thanksgiving dinner with the Damoh missionaries. We brought with us Reginald Enniss from Australia. He is a layman of our church there and is visiting mission stations in India. We found him a most delightful visitor. While in Jubbulpore we also had a pleasant visit with the Ploppers of China who are on their way to America.

The Zwemer meetings were most helpful and inspiring. Missionaries and Indian Christians from various parts of this area were present. While the Moslems are a small minority in our population in this part of India they are of great importance because many of them are government officials and well-to-do business men. It was felt that we ought to be making a stronger effort to reach them.

Just one week after we returned to

Pendra Road we were all packed up and on our way to Damoh. I will not describe the details of that week but, needless to say, we heaved a great sigh of relief when our twelve ox cart loads of furniture and other household goods were locked in a freight car and on the way. The next day after the car was loaded we said good-bye to all our friends and got on the train with our Ford car and went about forty miles to Kargi Road. From there the motor road is good so we got off the train and drove twenty miles to Bilaspur just in time to take part in a picnic with all the Bilaspur missionaries at the Boy Scout training camp a few miles from town.

The next day was Sunday and we had news that Mr. Corey and Mr. Alexander would arrive from Calcutta at five in the morning. Accordingly we got up soon after four and went down to meet them. Mr. Corey is now visiting all of our stations.

We had a most pleasant drive from Bilaspur to Damoh, nearly 400 miles. We have been here a little over a week and right in the midst of Christmas festivities along with getting settled. We have a good big bungalow to live in and Miss Russell is boarding with us.

Since I last wrote we have worked with the evangelists in Nohata, Patera and Bandakpur. At Nohata we preached and sold books on bazaar day and in the evening gave a magic lantern lecture to a large audience. The portable gramophone is a great help on all such occasions. During the two days at Patera I went to several villages with the two evangelists who live there and we found the people very friendly. In one village we found relatives of one of our Christians. We gave two magic lantern lectures in Patera itself and there were other quarters of the town where they urged us to come. Patera is famous for

its plates and gongs made from bell metal. The second night as we were getting ready to start for home, four villagers came to see the evangelists and me. They live near Hatta and had been carting some things to Bandakpur. They listened very eagerly to Scripture reading and a brief gospel message and urged me to come to their village. Our two men Fitura and Melchizedek have been in Patera only six months but already there are indications that their message is making a strong appeal to the people. Patera is 20 miles from here on a road that is motorable except in the rainy season.

Our most interesting experience was at Bandakpur. The annual religious fair there brings about 50,000 people from all directions either seeking some blessing from the gods or trying to sell goods to the seekers. Bandakpur is a small village but at the time of the fair it has many streets of shops of all kinds with most attractive wares for sale. Sadhus or religious beggars are to be met with at every turn. The ignorant but pious villagers throng the big temple by the thousand. Each carried on his shoulder a bamboo pole with a basket at each end. In each basket is a bottle of water from the sacred Narbudda river. The water is taken into the temple and poured over the image of Siva. All along the 70 miles from the Narbudda River and during their worship at the temple these pilgrims frequently shout "Bom Mahadev" (Praise the Great God). At one side of the temple women who want to have children pray and leave the print of their hands smeared with a mixture of tumeric and water. At a little distance barbers are busy shaving the heads of small children that have been born as the result of previous prayers. The devoted mother takes the hair, wraps it with a copper coin and a betel nut in a wad of dough and throws it into a small tank through which flows the Narbudda water that flows from the image of the much-anointed Siva. Thus she expresses her thanks to the god and secures a great blessing for her child. The privilege of cleaning out the tank and getting all the copper coins and betel nuts is sold to the highest bidder by the high priest of the temple.

In the midst of all this we and our evangelists go about talking with the people and selling Christian tracts and Gospel portions. This year the people were very friendly and we sold many books. Over at one side was the Government Agricultural exhibit where the latest methods of farming and stock raising were being demonstrated. Close to this the Boy Scouts were encamped and were taking turns at guiding the people about the fair and helping the pilgrims in the temple. The religious longing and the spiritual poverty of India were both very much in evidence at Bandakpur.

Glimpses of the Religious World

EASTER morning, April 8, 1928, will witness the inauguration of a "Crusade with Christ" in which several million young people of America are expected to share. Practically every important youth group of the Protestant denominations is allied in this first united young people's movement within the Christian churches. It is predicted that 4,000,000 or more young people will attend Easter sunrise prayer meetings throughout North America in which the Crusade will have its first popular acceptance.

The idea of the Crusade developed within the Christian Endeavor societies and unions, following the international convention of this young people's organization in Cleveland last summer. The movement is expected to spread to other lands, for Christian Endeavor is a worldwide movement, having members in 100 countries and in churches of 80 denominations.

One hundred teachers from all sections of the Republic of Mexico have been selected by approval of President Calles and by act of the Department of Education in Mexico City to visit various universities and colleges in California. The teachers will leave Mexico the latter part of March for El Paso or Nogales; there they will be met by representatives of California's educational institutions who will extend hospitality to them during their two months' stay in California.

The City Housing Corporation, a limited-dividend corporation which has erected low-priced houses for professional and industrial workers at a development called "Sunnyside" in New York City, announces that it will build a new town upon a unique plan within the commuting area, in New Jersey. Radburn, the name selected, will be unique for two reasons. First, its plan will be completely adapted to the "age of the automobile." There will be main avenues for motor traffic, but homes will front upon side streets which will not afford "through communication." Second, Radburn will be mainly dependent upon industries to be located there. There will be commuters, but they will be outnumbered by those who work in Radburn's industries.

A new folk high school is to be opened at Ashland, Michigan, next summer, it has been announced. The preliminary announcement says that "the school will accept as students high school and college graduates who have been disillusioned and baffled by a few years' contact with actual life, and mentally alert young men and women over eighteen years of age who are seriously trying to find themselves and the meaning of life." The curriculum will be based on six "life situations": "sex-marriage-home; occupational-economic; community life; leisure-play; educational, both in and out of

school; religious." Occasional inspirational lectures will be given by members of the teaching staff. "Teachers and students alike will regard themselves as experimenters and learners together. All will be seeking not for additional knowledge but for a better understanding of themselves and of life." Attendance at lectures or group meetings will not be required; there will be no examinations and no credits given for work done. Students and teachers are asked to bring

Poets, have done with whining.

You are blind

Who say He is forgotten and denied.

His name is on the lips of all mankind,

And now, no more shall He be crucified.

His boyish laughter we have heard again,

And we have felt the passion of His youth;

And we have seen the eyes of weary men

Turn to behold His beauty and His truth.

You say, "Nobody listens." And you say

That "He is set aside." It is not true.

Lo, every man is seeking Him to-day,

You also, in your blindness; even you.

Fools and perverse I call you, and I cry

These are not wise who speak dark, bitter things!

They have not read that writing in the sky

Nor heard the passing over of those wings.

"Something is here that was not here before,"

A Voice in time that sings eternity.

The sap of life flows upward evermore,

And new fruit ripens on the ancient tree.

—BARBARA YOUNG, in the *New York Times*.

with them a few volumes that have been most important to them in a personal way and to read one or more books from a list which includes *Inside Experience* by Joseph K. Hart, Keyserling's *World in the Making*, Lake's *Religion Yesterday and Tomorrow*, Hadfield's *Psychology and Morals*. The school will be conducted by a group of progressive educators headed by J. E. Kirkpatrick, formerly of Olivet College.

The seminar group of American men and women conducted through Europe

each summer by Sherwood Eddy has become one of the most significant agencies of international education that has sprung up since the war. During the summer of 1928, for the eighth consecutive year, another group of educators, ministers, editors and others in public life will make a first-hand study of the situation in Europe, under the direction of Mr. Eddy. The party will sail from New York on the Red Star steamer Lapland, Saturday, June 23. A folder, issued from 347 Madison Avenue, New York, announces the program for the coming summer, and will be sent to anyone desiring it.

The twenty-six evangelical denominations of North America, members of the united stewardship council, with a combined membership of 22,890,210, contributed a total of \$489,429,978.48 to all objects in the last year, Dr. J. E. Crawford, stewardship secretary of the Methodist Episcopal Church, South, and president of the council, has announced.

Of this total \$87,826,774.89 was applied to missions and benevolences, including all objects outside local congregations, and \$380,287,869.17 went to local church expenses. Per capita contributions ranged from \$38.51 in the Protestant Episcopal church to \$9.59 in the Disciples of Christ.

A test to determine the definite teaching value of educational films will be made at the Aetna Park School at Wauwatosa, a suburb of Milwaukee, Wisconsin. A group of pupils will be selected by A. W. Kreuger, principal of the school, and they will be examined on a given geographical subject after a study of textbooks, maps, and the other regular methods of geographical instruction. Following this, a geographical film on the same subject prepared by the Pathé Exchange, Inc., will be shown to the same pupils, accompanied by a discussion of the subject by the teacher along the lines suggested by the Pathé Teachers' Aid Pamphlets. Another examination will be given and the percentage of change in the marks of the pupils noted.

Japan is to have its own Oberammergau. A dramatic interpretation of the Holy Bible entitled *Christ* is to be staged for a week in the Naniwaza Theater, Osaka. It has been written specially for Shojiro Sawada, one of Japan's leading actors, who will take the rôle of Christ. The drama, according to American tourists who have recently come from Japan, is to consist of twelve scenes including the prologue, the garden of Gethsemane, Mount Golgotha, and the Resurrection. This is the first religious drama of its kind ever staged in Japan. It is said that the writer received his inspiration from passion plays acted abroad and that he wrote the drama in an entirely Oriental style, making the disciples human and understandable.

Missionary Societies

Prayer Thoughts

Our Father, the word brings a rush of thankfulness to our lips from hearts that overflow with love to thee.

We thank thee that Jesus taught us how to talk with thee.

Help us to know that the power of prayer is not in so much speaking ourselves, as in quietly listening to what thou hast to say to us.

Grant that our spirits may be in accord with thy eternal spirit of love, that there can be no discord as we meet with one another here in the world.

Help us to practice thy presence within our hearts: in loving service to rid our lives of the prejudice and pride that separate us from thee, and hinder the coming of the day when we shall all be one in Christ Jesus, our Lord.—Amen.

That They May Be One

Bible Study: John 17:1-26

ONE of the most interesting facts in this delightful world of ours is that no two things even of the same kind are exactly alike.

I watched a beautiful snow storm the other day with a new wonder, as I remembered that each little starry crystal had been fashioned after an individual pattern! And they were not fussing about it either; they were just falling, falling silently, remembering only to keep

white, for it had been written long, long ago, "Though your sins be as scarlet, they shall be as white as snow." Again, in our universe of myriads of stars and suns, we are told that "one star differs from another star in glory." Yet, did you ever hear of their stopping in their divinely appointed paths to argue as to whether some star or other was getting off the track? Rather, I think if we look up and listen on some quiet night we can hear them, in sweetest harmony,

"Forever singing as they shine.

The Hand that made us is divine,"

And what of the birds?

It must have been a lonely world,
So silent and so still,
Till God bethought him of the birds;
And what a happy thrill
Awoke with that first note of joy
Into the stillness hurled—
When Nature cried, "My children,
There is music in the world!"

And since that day the red bird has never said to the blue bird, "Now, unless you sing 'What Cheer! What Cheer!' as I do, I am not going to let you sing at all!"

Two bird lovers told me of one hundred and twenty-five different kinds of birds that had played in their bird bath during one summer; yet from their little many colored throats had poured forth the same spirit of joy and gladness to the kind Father who notes even the sparrow's fall.

Yes, the world of nature is prodigal in its differences, and yet united in a beautiful harmony of expression if our spirits are tuned to sense it. It is in the world of men and women that differences are emphasized into discords. No two human faces are alike, and the resemblances would be found to be even less marked could we really see behind the faces. Was this the thought that was troubling Jesus as he was leaving the little group that he had tried so hard to prepare for the struggles they would have to face after he had left them?

They were so different in character. How would prejudice and disappointment and persecution react upon Peter, James and John and the rest, as he had come to know them so well?

That was the reason the prayer was thrice repeated, *That they may be one.* Jesus did not mean by that, uniformity in thought and impulse and action. As he

knew these disciples, he understood that naturally they would not think or act alike on any question. There could not be uniformity, but there could be unity in the spirit of love and service for which Jesus prayed in the words, "that the love wherewith thou lovedst me may be in them, and I in them." Loving, sacrificial service is the great test upon which eternal issues rest, "that the world may believe that Thou didst send me."

ELLIE K. PAYNE.

Indianapolis, Indiana.

Bibliography

Books:

A Straight Way Toward Tomorrow—Platt, Chapter V.

The Adventure of the Church—Cavert, pages 139-146.

History of the Christian Women's Board of Missions—Harrison, Chapter XIV.

Unification—Burnham.

Patent Sides: A weekly sheet issued by the promotional division of the United Society containing short, spicy notes from its various fields of work. (Copy free each week, on request.)

WORLD CALL: (Refer to your own back number file, as *WORLD CALL* may not be able to supply all demands.)

April, 1928:

What Price Silk?—Pearl Forsyth.

March, 1928:

Four or five articles.

February, 1928:

Brief statement of the importance of the Jerusalem Conference, page 43.

September, 1927:

The Ideals of Union Schools (Philippines), page 41.

Cooperation of Different Communions in the United States

January, 1928:

The World Sunday School Convention, page 53.

February, 1928:

The World Day of Prayer, page 62.

Race Relations Sunday, page 60.

Cooperative Work Among Spanish Speaking Peoples, page 35.

January, 1928:

Ida Withers Harrison: A Pioneer in Christian Cooperation, page 21.

Poems:

See April, 1928 for poems and quotations on the theme of the month.

Missionary Society Program

Forward Through the Ages

MAY

"That They May Be One"

BUSINESS SESSION:

PROGRAM:

Devotions: *Christ's Own Prayer.*

John 12:1-26

Hymn: *The Church's One Foundation*

Talk: *The Interpreter's House*

DISCUSSION OF SUGGESTED TOPICS:

Know, and be able to discuss the contribution of each of the following union movements in America:

1. Federation of Women's Boards of Foreign Missions.
2. Council of Women for Home Missions.
3. Federal Council of Churches.
4. Missionary Education Movement.
5. Student Volunteer Movement.
6. Young Women's Christian Association.
7. International Council of Religious Education.
8. Woman's Christian Temperance Union.

Song: *In Christ No East Or West*

Greetings from the representatives of other religious bodies and agencies for community betterment, who are present upon invitation.

Prayer: (Read quietly and slowly)

"Forgive, O Lord, Our Sinful Ways"

Circle of Prayer

Good Ideas

That Could Be Used Anywhere

IN CONNECTION with the Three Year Pentecostal Program, the missionary society of West Amarillo, Texas, Church entertained with a luncheon recently at which members of the society of First Church in the same city, were honor guests. In addition to the music and good fellowship, talks were made on the following topics: "The Origin of Pentecost," "The Pentecostal Pattern," "Three Years of Preparation," "Why Celebrate Pentecost?" One hundred and seventy-five were present for the occasion.

Mrs. L. D. Kight writes that the aim of West Church for the first year of the Pentecostal Program is that 75 per cent of the members shall be subscribers to WORLD CALL; 100 women to read WORLD CALL for the first time by June 30, and to come to full support of the United Christian Missionary Society, with \$1,500 raised for local and missionary causes.

At a meeting of the missionary society of First Church, Emporia, Kansas, the women of the missionary society of the Negro Church gave the entire program, consisting of spirituals, poems from Dunbar, and talks showing the contribution made by Negro Disciples, contributions to art, science, music, literature, facts about Negro schools and churches, with discussion of some of the political and social effects of Negro migration and the Christian solution of the race problem.

The popularity of the pageant "Perfect Love" is attested almost every day by expressions coming through the mail. The missionary society of Paris, Illinois, put on this pageant in connection with "The Nativity," at Christmas time, with 1,500 people present. Three presentations were given in one evening to enable all to see it.

Recently there came into the treasury of the United Christian Missionary Society a check for \$1,000, given by H. A. Fox of the Allendale, Illinois, Christian Church, as a memorial to his wife, Mrs. Bonnie A. Fox, who died a short time ago. He wishes this money to be used toward

erection of a girls' dormitory in Bolenge, Africa. Mr. Fox asked that the woman's missionary society of Allendale, of which Mrs. Fox was treasurer, be given credit for the gift.

In addition to the above gift Mr. Fox has given \$200 to furnish a room in the new Girls' Dormitory (Magdalene Hall) at Eureka, Illinois.

At the January meeting of the missionary society of First Christian Church, Waycross, Georgia, Mrs. S. G. Coleman, who is the president, presented her personal offering to the mission fund. It was a box of pennies, saved in the last quarter of the year, and totaled \$13.15.

Guests in the Emily E. Flinn Home for the Aged, Jacksonville, Illinois, entertained the missionary society of Central Christian Church, that city, for their February meeting, in the assembly room of the Home. The entire program was provided by members of the Home family, under the direction of Mrs. Faith Fisher, whose originality added to the interest and helpfulness of the occasion.

Thirty-three from the Huntington Park Church, Los Angeles, attended the One-Day Convention at Wilshire Boulevard Church. We bought three more books for our library and I am enclosing a check for seven additional books. The reading of our society keeps up well. There were seventy-eight books read in January.

MRS. CHARLES MASON.

The missionary society of the Park Avenue Church, East Orange, New Jersey, has an unbroken record of receiving new members at every meeting for the last five years. During this period the membership has grown from 84 to 181 and is second in size among our churches in New York and New Jersey. This society has recently voted to assume as its foreign work the support of the Tuberculosis Sanatorium at Pendra Road, India. The society has for its aim by June 30, a net gain in membership of 10 per cent and WORLD CALL in 75 per cent of the homes.

Hidden Answers

1. What is the average salary of Disciples of Christ ministers?
2. How will the Pension Plan be financed?
3. What amount will be asked for in the Pension Fund campaign?
4. Who first agitated the matter of support for aged ministers?
5. What other two men have aided materially this enterprise?
6. What are some of the ceremonies in connection with a religious fair in India?
7. How was Santa Claus in the Philippine Islands dressed?

The missionary division of the Woman's Association of Union Avenue Church, St. Louis, in February sponsored a memorial service in honor of "Mother Ross," upon the occasion of a visit to that city by Mrs. Emory Ross, of Bolenge, Africa, who made her live again as she told some of the intimate and interesting incidents in connection with her family life. Others told of her humor, the poetry which she loved and her devotional life, while a quartet sang with feeling some of the spirituals of which "Mother Ross" was so fond and which she was wont to hear sung by her beloved "black boys" at Southern Christian Institute.

I want to tell you about the fine way the Chickasha women observed Guest Day. Each Division had a luncheon at noon in the homes of the Division leaders. At these meetings, the offerings to the general fund were emphasized and the mission study course was presented and enrollment cards signed. At 2:30 we went to the church for the general meeting, taking our guests with us. We had a very fine program followed by a social hour. This meeting resulted in several new members.

On Friday, February 24, all of the missionary organizations of the city met in our church for the observance of the World Day of Prayer. About 150 women were present.

MRS. CLAUDE RICHER.

Chickasha, Oklahoma.

Remembering the Natal Days of Those Who Represent Us

May

- | | |
|--|---|
| 1. Charles Gamble Elsam, India. | 13. Ruth Ella Fish, South America. |
| 3. Mrs. Ida May Hopper, South America. | 15. Dr. Jennie V. Fleming, India. |
| 4. Dr. Jenny English Crozier, India. | 18. R. G. Manley, Coke Region. |
| 5. Dr. Roland Adecock Slater, China; Tessie Fern Williams, Africa. | 19. Dr. W. E. Macklin, China. |
| 6. J. N. Ervin, Jarvis Christian Institute; Dr. E. B. Pearson, Africa. | 20. F. J. Huegel, Mexico. |
| 10. Mrs. Ethel P. Haskell, China. | 24. Regina Elinor Merkley Bierma, India; Edwin Thomas Cornelius, Mexican work, San Antonio, Mexico. |
| 11. Hazel Harker, Japanese Christian Institute, Los Angeles, Cal. | 27. Mrs. Alice Sheplee McWilliams, Texas. |
| 12. Lucile G. Ford, India. | 28. Miner Searle Bates, China. |
| | 30. Elizabeth Conley, N. Y. Community House. |

Echoes From Everywhere

Mrs. Bettie Brown Honored

On Tuesday, January 31, Mrs. Brown completed twenty-two years of service as superintendent of the Christian Orphans' Home in St. Louis. The executive committee of the board celebrated the event by giving a luncheon for Mrs. Brown at the Missouri Athletic Club on the above date.

The Home is always highly praised by visitors and better yet by experts in such work, and those who know realize that credit for this is due to the most capable superintendent, so it was with great satisfaction that the executive committee paid honor to whom honor is due.

The officers of the Board are: president, Mrs. Frank L. Scott; vice-presidents, Mrs. J. H. Trent and Mrs. Charles B. Hohmann; treasurer, Mrs. Robert L. Lund; corresponding secretary, Mrs. George W. Muckley; recording secretary, Mrs. Charles P. Davidson. Besides the officers the following were present at the luncheon: Mrs. J. H. Duncan, Mrs. J. K. Hansborough, Mrs. Celsus Orear, Mrs. L. R. Armstrong, Mrs. W. H. Elliot, Mrs. F. M. Wright, Mrs. J. W. Ferguson, Mrs. W. C. Sheridan, Mrs. F. W. Jones, Mrs. Sydney Thomson, and Mrs. J. R. Weaver.

MRS. GEORGE W. MUCKLEY,
Corresponding Secretary.

St. Louis, Missouri.

Edgar Bare Celebrates His Birthday

Language study progresses normally. I have completed the first eighteen months' work and taken the examination and am now reading Old Testament stories.

I made sixteen calls at the hospital during the month and our home supplied ten or twelve quarts of milk to patients who seemed to need it.

On the 17th of September Edgar entertained eight native children and their mothers at his birthday party. Neither Edgar nor his mother can talk Tibetan very fluently but everyone had a good time just the same.

LOIS NICHOLS BARE.

Batang, West China.

Do We Deserve The Reproach?

We spent ten days recently at each of our large centers in our up-river territory, where the teachers had gathered with their inquirers and where many sick were waiting for the renowned neosalvarsan. We gave the teachers Bible lectures and other school work, treated the sick and baptized 469 people.

In some districts we found what seemed almost a mass movement into the kingdom, and high enthusiasm and power among the teachers. In other sections there was not so much warmth, but

rather a resentment of the fact that the mission had waited so long to open a station there, and thus be able to keep in closer touch with the work.

TOBITHA A. HOBGOOD.

Lotumbe, Africa.

Gifts of Substance and Self

Our Christmas activities were confined to special programs put on by the Bible schools. At Dry Tavern we had the first program since starting the work there. We led up to the giving ideal and all the folks enjoyed and entered heartily into the presentation of the gifts of clothing and money for benevolences.

At Mather the church was beautifully decorated in white and evergreens. The intermediates and seniors presented "The Adoration Pageant" in a very pleasing and successful way. The program closed with the White Gift service with all classes of the Bible school participating. There was a friendly rivalry among classes before Christmas to excel in offering and as a result of their efforts the offering of money, food, and clothing amounted to over \$130. Then gifts of service were called for and many faithful workers pledged their service for the coming year. And when the invitation was given a little junior girl came forward and before the manger presented her life as a gift to the Christ-child.

VERLA ROSS.

Mather, Pennsylvania.

Where the Doctor and Grit Won Out

A young man came to us recently in an advanced stage of tuberculosis. On examination I found that both lungs were affected and he was running a temperature of 103 to 104 degrees daily. He was alone in the world and had been studying at a mechanical school when he took sick. We took him in, although I did not expect him to live over a month at most. But he was determined to get well and made every effort to do so. He obeyed every rule and regulation to the letter and ate all the food sent to him, although most of the time he had to force himself to do so. He showed no improvement for two months and then slowly began to get better. In less than a year he is well and strong and has gone back to his study and is keeping well. How did we do it? We did not do it alone, for most of it was due to his cheerfulness and determination to get well.

DR. ELIZABETH LUTZ.

Pendra Road, India.

Utilizing Former Students in School

The school is running smoothly with an enrollment of seventy-five, due to fine cooperation on the part of pupils and the

In Memoriam

Mrs. Anna Mootheart and Miss Edith Mootheart, January 20, 1928, in California from gasoline explosion through friction. Active members of church and missionary society at Windom, Kansas.

Mrs. Elizabeth Piatt, January 17, 1928, Seattle, Washington. Prominent in the work of University Church.

Mrs. R. E. Ferguson, January 18, 1928, Roanoke, Virginia, secretary of missionary society at Rocky Mount, Virginia. Age 50.

Mrs. Mary V. Galloway, March 10, 1927, Mexia, Texas. A beautiful Christian character. Native of Kentucky.

Mrs. Rachel Douglas Lane, January 6, 1928, Danville, Virginia. Faithful member of the church.

Mrs. E. G. Jones, February 7, 1928, Omaha, Nebraska. State president of women's work twelve years, and member of the U. C. M. S. Board of Managers, age 60.

Mrs. Minnie Smith, October 30, 1927, Beckley, West Virginia. Faithful member of the church and charter member of missionary society.

Mrs. Fannie Rudy Sterling, December 23, 1927, Los Gatos, California. Wife of the pastor (Alonzo Sterling) and president of the woman's missionary society. Age 62.

Mrs. Ellen Luellen, February 6, 1928, Mooreland, Indiana. Faithful member of South Christian Church and missionary society.

Mrs. Charles Edward Wells, January 31, 1928, Des Moines, Iowa. Wife of C. E. Wells, minister for forty-nine years. Age 81.

Mrs. May Balsar Carey, December 31, 1927, Waycross, Georgia. Devoted member of First Christian Church.

few teachers we have. Mr. and Mrs. Peterson, Lee Gway Gwang, Lee Gway Yui, Fu Gway Dsong, Mrs. Ogden and I all give part time teaching without extra cost, and three of the oldest orphans do valuable work in teaching also. Ho San Bao, at one time in the orphanage, keeps books in repair and binds new ones as they are written, while Fu Hong Yui, a boy who was supported by Dr. Hardy, acts as substitute teacher and works as needed. Only three teachers receive regular wages, amounting to sixty rupees in all.

We miss the Duncans in the school work very much and hope they may be able to return on schedule.

JAMES C. OGDEN.

Batang, West China.

(Continued on page 61.)

Ohio Circle Meet

By Mayme Garner

ON THE evening of February 10, 114 young people of Ohio were gathered at the Central Christian Church in Dayton for their second Annual Circle and Triangle Meet. The sessions opened with a Fellowship Dinner presided over by Miss Mary Catherine Stewart of Dayton. Frank Martin gave the welcome address which was responded to by the state Circle and Triangle Club president, Miss Anna Lee Riley of Columbus.

Following the dinner, a recreation hour was conducted by Miss Mayme Garner of



View of pageant given Easter morning, 1927, at sunrise in First Christian Church, Okmulgee, Oklahoma, under the direction of Mrs. Norine Hughes, who also wrote the pageant.

Circle Program

MAY

Facing Tasks Together

HYMN: Faith of Our Fathers

PRAYER

BUSINESS

WORSHIP:

Scripture: Rom. 1:18-23, 28-32

Comment and Prayer

Hymn: We May Not Climb the Heavenly Steeps

Theme: The Price of the Spacious

Offertory Hymn: My Life, My Love I Give to Thee

PROGRAM:

Give and Take

The World Round

Poem: New Paths for Old Purposes. Chapter V

QUEST HOUR:

- 1. What is your attitude toward foreigners in your community? Do you know any of them personally? Why or why not? How would you both gain or lose by a friendly relationship?
- 2. What is your interest in what happens in the world today and tomorrow? Do you care about only what happens to you and your immediate friends? Human race in the future?
- 3. What would you list as the chief hindrances to neighborliness between nations? In what way is a nation involved in these international problems?

CIRCLE BENEDICTION

Service Projects

In observance of Mother's and Daughter's Week, arrange for a joint meeting with the Woman's Missionary Society, or the members of the Circle should entertain their mothers.

Supplementary Helps

New Paths for Old Purposes—Burton—Chapter V

Spiritual Adventuring—Conde—Chapter III

St. Louis. Everyone entered heartily into the games which were of a missionary character. The Candle Lighting Service and Story Hour climaxed the evening program. Mrs. Alda Teachout of Cleveland, general secretary of the state work, presided here, being ably assisted by Mrs. R. A. Doan of Akron, formerly of Japan, and Miss Alma Evelyn Moore of St. Louis.

Conferences, addresses, a play "The Awakening," and a sightseeing tour filled the following day, which ended with a delightful banquet at West Side Church and a WORLD CALL pageant directed by Mrs. L. Madge Smith of St. Louis.

Miss Anna Clarke, superintendent of Circles and Triangle clubs, had charge of the sunrise breakfast and worship service on Sunday morning.

Mrs. P. M. Kendall, president of the Ohio Woman's Missionary Society, conducted the Sunday school period, after which Dr. Elliott Osgood, formerly of China, delivered the morning address.

The Meet closed with the Friendship Circle at noon Sunday.



Three little Mexican maidens off for a picnic

Y. P. S. C. E. Topics

April

- 1. What Would Happen If Young People Today Dared to Follow Christ? Luke 9:57-62. Youth's Increasing Purpose, May, 1927, WORLD CALL.
- 8. Why We Believe in Immortality. I Cor. 15:16-23. Symbol, April, 1925, WORLD CALL, page 29.
- 15. The Dangers of Slang and Cheap Talk. Matt. 12:33-37. The Judge Has a Word for Parents, May, 1927, WORLD CALL, page 4.
- 22. What Are the Arguments for Prohibition? Ex. 21:28, 29; Prov. 23:29-32. Prohibition, February, 1928, WORLD CALL.
- 29. The Right Attitude to the Religion of Others. Rom. 14:1-13. What Happened at Takinogawa, March, 1928, WORLD CALL, page 12.

Intermediate Topics

- 1. What It Means to Join the Church. Luke 2:52; Acts 2:37-47. The Living Christ, February, 1928, WORLD CALL, page 5.
- 8. What the Resurrection Means to Me. 1 Cor. 15:35-58. Symbol, April, 1925, WORLD CALL, page 29.
- 15. How Can the Church Help Us In Our Play? John 10:10; 1 Cor. 3:16-23. What the Children Did This Summer, Nov., 1927, WORLD CALL.
- 22. The Kind of Reading I Like Best. Phil. 4:8; Ecc. 12:9-14. Speaking of Books, WORLD CALL (any number).
- 29. How to Have Good Times at Home. Phil. 2:2-4. A Little Family Gives Thanks, November, 1927, WORLD CALL.

"M" Stands for "May" and "Mothers"

By LUCY KING DeMOSS

Triangle Program

THE suggestion for the month is that the Triangle clubs help with the Mothers and Daughters Banquet, or entertain our mothers at the regular Tri meeting. In either event a program will be needed. The other week in a missionary periodical there was an account of a fine piece of educational work being done by a man missionary in a certain hard field. Right at the bottom of the article there was a sentence "The wife of the missionary has charge of the kindergarten, courses in physical training, besides the school for the children of the missionaries!"

Why not plan an occasion of honor for missionary mothers, in connection with the Mother's Day observance? For toasts have short talks on Mary Moffat, Mary Livingstone, and Ann Hazeltine Judson. You can get three books that will give something of their lives: *The Moffats* by Ethel Daniels Hubbard; *Livingstone the Pathfinder* by Basil Mathews; and *Ann of Ava*, by Daniels. These are in many public libraries and the United Christian Missionary Society has them all.

A good debate could be planned on the subject: "Resolved that Mothers of a hundred years ago had more problems than the mothers of today." This should bring out the contrast between the modes of living of then and now and lead to a discussion of the closer relationships between people the world over, if wisely directed.

Have another talk on "Missionary Mothers of Today." This talk will tell about the influence of the Christian home in the far mission lands; how the people of the Congo flock to see the little white babies and ask a million questions about them, giving an opportunity to the missionary mother to tell about the proper care of all babies, white and black; how marvelous it seems to the people of China and India that the Christian men are so thoughtful and

attentive to their wives and children, eating at the same table with them.

Plan Attractive Souvenirs

In the back numbers of *WORLD CALL* you will find small photographs of women missionaries that can be mounted prettily on white cards. In the March number you will find the names and locations of every foreign missionary, so that that information may be given on the cards. Frame the pictures in a TRIANGLE emblem. The same ideals that the Tri organization stands for are those that led these women to give their lives for Christ in foreign lands.

The Monthly Program

You will want to give special preparation to the program, since there are to be visitors. As an introduction have some one give an outline of the whole year's discussion of "Heralds of Christ." This will give continuity and interest. Before the hymn "In Christ there is no East or West" is sung, have the words read slowly and clearly so that their meaning may be emphasized. It would be well to plan several special music numbers by the club members. Some old-fashioned ballads like "Just a Song at Twilight" would be appropriate.

One More Meeting of the Year

In June the year closes. All the items in the program should be finished, the offering for the year should be completed, regular and special, and the slate wiped clean for the beginning of the new year! Have you done your part to make it an effective study? Is there something that might still be done to round out the year with vim? This month and next month should be the most enthusiastic meetings of the year. We are reaching our goals in attendance and interest and gifts, if we have kept up the mark we set in the beginning, and there should be the glow of victory just in sight!

Making Others Happy

OUR church and Sunday school of the Japanese Christian Institute observed Christmas with a fine "White Gifts" program. Each department of the Sunday school had a definite part in telling the Christmas story by pageant and Bible dramatization and although we had allowed each group to plan its own part we were pleased at the unity and emphasis of the whole. Each group brought gifts to the Christ Child for which we had arranged a beautiful table and we were surprised at the generosity of the offerings. The gifts of self and service were equally emphasized and we feel that the message of the morning was clear and strong.

The girls' clubs entertained their friends and mothers at a Christmas party on the afternoon of the 22nd, which was also a great success. The kindergarten had their usual good time and party with their mothers in attendance and many little brothers and sisters. We had secured beautiful Christmas greetings in Japanese which we used at this and the country Sunday school party and the club party and we felt that the parents appreciated our efforts to bring the Christmas to them in their own language. This year we prepared gifts for the thirty-one children in the Japanese Children's Home. The girls' clubs also made about 200 Christmas booklets, hand decorated, which we sent to our Sunday schools in Japan and to one of our Sunday schools in Porto Rico whose missionary our boys and girls know personally; also twenty-four picture books neatly made of cut-out magazine and Sunday school pictures to our kindergartens in Japan and to the children's ward of the city hospital. We think our people enjoyed the Christmas giving as never before and possibly understand better the great gift of God to the world.

HAZEL HARKER.

Los Angeles, California.

Program for Triangle Clubs

"Go ye into all the world"

Heralds of Christ

MAY: MOTHERS' AND DAUGHTERS' BANQUET OR ENTERTAIN
MOTHERS AT TRIANGLE MEETING

WORLD HERALDS

BUSINESS PERIOD:

Hymn: *Take Thou This Hour*

Prayer

Business

WORSHIP:

Hymn: *In Christ There is no East or West*

Prayer

Scripture: Luke 12:41-48

Short Talk: *To Whomsoever Much Is Given*

Hymn: *Faith of Our Fathers*

TALKS:

A World Missionary

Let Those Who Have Light Pass It On

Triangle Helps from WORLD CALL

TRIANGLE BENEDICTION

Prayer

Forgive, O Lord, our severing ways,
The separate altars that we raise.
The varying tongues that speak Thy praise

Suffice it now. In time to be
Shall one great temple rise to Thee—
Thy church our broad humanity.
White flowers of love its wall shall climb,

Sweet bells of peace shall ring its chime,
Its days shall all be holy time.

The hymn, long sought, shall then be heard,

The music of the world's accord
Confessing Christ the inward Word,
That Song shall swell from shore to shore,
One faith, one love, one hope restore
The seamless garb that Jesus wore.

—JOHN G. WHITTIER.

Sunday Schools

Under the above caption, for January, February and March, we republished material found in the *Missionary Quarterly*. Beginning with this issue the missionary programs for the Sunday schools will appear exclusively in *WORLD CALL*. The endeavor will be to foster graded missionary education in the Sunday schools through worship programs and related materials, including stories and dramatizations, with illustrations which may be used in making posters. The material is classified for four age levels: Primary, Junior, Intermediate-Senior and Young People-Adult. One-room Sunday schools may use either the Junior or the Intermediate-Senior programs, or the Brief Talks (See page 58 this issue) on our missionary, benevolent and educational work may be given each week, covering the themes as presented each month in *WORLD CALL*. S. W. Hutton will assemble the graded material and Miss Joy Taylor the Brief Talks.

April, 1928

The worship themes for the April programs are vitally related to the work our churches are doing in Mexico. Source Material for Adults and Young People: *The Social Revolution in Mexico*, Ross, \$1.75; *Problems in Pan-Americanism*, Inman, \$2.50. Seniors and Intermediates: *Looking Ahead With Latin America*, High (Chapter III), \$.50; *When I Was a Girl in Mexico*, Godoy, \$1.25; *The White Conquerors*, Munroe, \$1.75. Juniors and Primary: *New Geographical Reader (North America)*, \$1.00; *Mexican Twins*, Perkins, \$1.00; *Mexican Play Hour*, \$1.00. *King's Builders*: "Christmas in Mexico," Lemon (December, 1927); "World Friendship Among Children" (February, 1928). *WORLD CALL*: (Refer to your back number file). *Disciples of Christ in Latin America*, \$1.00. Our eighteen missionaries in Mexico are: Jane A. Brewer, Mr. and Mrs. Moody Edwards, Pearl Gibbons, Mr. and Mrs. Ivan H. Grigsby, Mr. and Mrs. F. J. Huegel, Elma C. Ireland, Hallie Lemon, Ruth R. Leslie, Edna Lick, Mr. and Mrs. S. S. McWilliams, Etta A. Nunn, Ina E. Smith, May E. Wilson, Harriet E. Young. Their addresses may be found in March *WORLD CALL*, page 58, and most of their pictures appeared in February, 1926, *WORLD CALL*.

To the Primary Superintendent or Teacher

In the January issue of "World Call" you will find under the above caption on page 55, several pointed suggestions to guide you in the use of this program on the Sunday of your choice in April.

Program for Primary Department in the Sunday School

April, 1928

(Use some Sunday after Easter.)

Theme—"Telling the Story of Jesus."

Aim—To show to our American children what a wonderful influence Jesus can have on boys and girls of other countries.

Pre-session work—Have pictures of people before and after Jesus came into their lives. If not of the same people then have pictures of those who have Christ in their lives and others of those who do not. If possible have a few cowboy hats, bright colored bandana handkerchiefs and any other pieces of Mexican apparel. Dress up a few of the early comers.

Call to worship—(Same as used in January, 1928, *WORLD CALL*, page 53.)

Prayer—(A prayer should be given here expressing thanks that we have always had Jesus and asking for guidance in doing our part to take Him to those who have not always had this opportunity.)

Song—"Tell Me the Stories of Jesus" (No. 22, A First Book in Hymns and Worship.)

Informal conversation—(Talk about the differences between those who know the story of Jesus and those who do not. Children may sing any "Thank You" song (with heads bowed). Especially impress upon them that they are singing the song because they are thankful they have always had Jesus in their home, their school and their country.)

Story period—(Take time to prepare this part that it may be the best. Have one of your primary teachers take the part of Miss Ireland, the missionary. A Junior should take the part of Urbana, the little Mexican girl.)

In Mexico



Miss Elma C. Ireland who has spent twenty-three years in Mexico

(Characters: Miss Elma Ireland and Urbana)

Miss Ireland: Boys and girls, I have with me a little Mexican girl whose name is Urbana. Urbana, tell these children about yourself when you came to our mission.

Urbana: I was just six years old when my mother gave me to the Christian orphanage. I was a very chubby little girl. As you see my hair is dark and straight and my skin is dark for I am a little Mexican girl.

Miss Ireland: What did you and your mother do before you came to us?

Urbana: We were very, very poor. My mother and I picked up grains of corn that fell from wagons. My mother couldn't keep a good home for me. She gave me to the mission that I might have an education.

Miss Ireland: What good things do we say about you?

Urbana: The missionaries say I'm brave, honest and kind. But (looking up at missionary) shall I tell them? (Missionary nods.) I have two faults. I was very, very stubborn but I'm getting better. Then, I'm very much of a tomboy. That isn't so bad, they tell me, except for the hurts I get.

Miss Ireland: Tell of some of the things you did that frightened all of us.

Urbana: Once I swallowed a needle. Another time I choked on a red cross button. One of my tomboy hurts was my sprained thumb. I did it when I fell off the high fence.

Miss Ireland: What did you think about your kitten?

Urbana: An older girl told me that the devil was in the hairs on the end of my cat's tail. I decided I would cut them off. Before I did it, I cut off some of the ends of my own hair to see if it would hurt. I didn't want to hurt my kitten. Everyone says that I'm kind. American mothers in Mexico like to have me play with their children.

Miss Ireland: What did you learn at the mission that means the most to you?

Urbana: After coming to the orphanage, I always went to Sunday school and church. I learned to know Jesus and to love him. When I was eight years old I wanted to give myself to him. Because I understood, they gave me permission to be baptized. He makes me kind.

Miss Ireland: Your mother became a Christian, too, didn't she?

Urbana: Oh, yes, that made me so happy. Mother saw how I was trying to

be like Jesus; she wanted to learn about him, too. Her heart was changed and soon after she was baptized. (A moment's hesitation. Looks up at missionary.) Now may I tell them what we did when we weren't invited to the party.

Miss Irelan: Yes, Urbana.

Urbana: The older girls gave a party for Miss Irelan. They cleaned house, invited many older guests and prepared many gifts. They had a wonderful party with gifts, eats, and lots of candy. The primary children were not allowed to help. We didn't feel badly about the eats but we did want to do something for Miss Irelan. The next day a friend and I went to her and said, "We want to give you something, too." My friend gave a little silk trinket and her only penny. I gave a shoe-shaped pincushion that I had made myself.

Miss Irelan: I felt very, very happy that day. It seemed to me that those little gifts, because they meant so much to the givers, were about the sweetest I had ever had. Urbana, tell them what you like to do.

Urbana: Mexican women seldom wear hats. I like them because the missionaries wear them. Whenever I had a chance I made a hat out of anything my hands touched that was suitable. I loved make-believe hats. One day when we went out walking I found a round piece of tin. I put it on my head and played it was a hat. Miss Irelan thought I would be a milliner. I don't think so. I like best to teach. I want to tell others what I know. (*Returns to her own department.*)

Miss Irelan: (To the boys and girls) Little Urbana has told you of her early life with us. Just imagine that Urbana is much older than as you have just seen her, that she is now nineteen years old. She can draw very well and can copy colored pictures in water colors. She can play the piano and she has been playing hymns at the meetings of the Christian Endeavor society.

Urbana is a teacher in the Sunday school. Her pupils are little folks who are still smaller than she was when she helped to pick up corn from the street.

Last August Urbana was one of seven young women who graduated as teachers from our school. Now she is teaching one division of the first grade.

Don't you think Urbana has done well? Aren't you glad she was one of our girls and learned to know and love Jesus?

(*Note: Written by Miss Nellie F. Harris from Miss Elma Irelan's article "In Mexico."*)

Offering service: (*Arranged by superintendent.*)

Class period—

To the Junior Superintendent or Teacher

The January issue of "World Call," under the heading as indicated above, on page 56, offers a number of appropriate suggestions for your guidance in the use of the program for Juniors on the Sunday of your choice during April.

Program for Junior Department in the Sunday School April, 1928

(*Use some Sunday after Easter*)

Theme—Messengers of Good Will.

Aim—To show at this very opportune time that our missionaries have been always messengers of good will to foreign nations.

Prelude—"Melody in F," Rubenstein.
Call to Worship:

Leader—This is the day which Jehovah hath made,
We will rejoice in it and be glad.
Psalms 118:24.

Department—I was glad when they said unto me,

"Let us go into the house of Jehovah." Psalms 121:1.

Leader—Oh give thanks unto Jehovah for he is good,
For his lovingkindness endureth for ever. Psalms 118:2.

Hymn—"Holy, Holy, Holy!" (First Stanza, No. 6, *The Junior Hymnal*.)

Invocation—Short prayer invoking God's blessing on the work of the day.

Leader—A brief statement of the theme.

Hymn—"We've a Story to Tell to the Nations." (No. 94, *The Junior Hymnal*.)

Story—A Messenger of Good Will.

Prayer—(*The petitions expressed in this prayer should be in keeping with the theme.*)

Prayer Response—(No. 48, *The Junior Hymnal*, first stanza.)

Offering Service—

Let all the children stand and sing the first stanza of "When Thy Heart with Joy O'erflowing," while the ushers come forward, and remain standing while the leader repeats Mark 16:15 and Matthew 10:8.

Then, let the boys and girls be seated and sing the other three stanzas while the ushers wait on them for the offering.

Class Period—

A Messenger of Good Will

By MRS. NORMAN H. ERB

(Mrs. Erb before her marriage was Bessie Pehotsky)

A GREAT crowd of excited people were gathered at the landing field in Mexico City. Colonel Lindbergh in his wonderful plane, the Spirit of St. Louis, was expected to arrive any moment and the people could hardly wait to see that beautiful "bird" appear in the sky. But most excited of all was a ten year old boy, Manuel. He couldn't stand still but jumped up and down with the others and shouted:

"Hurrah for America! Hurrah for Lindbergh! Hurrah for the Messenger of Good Will!"

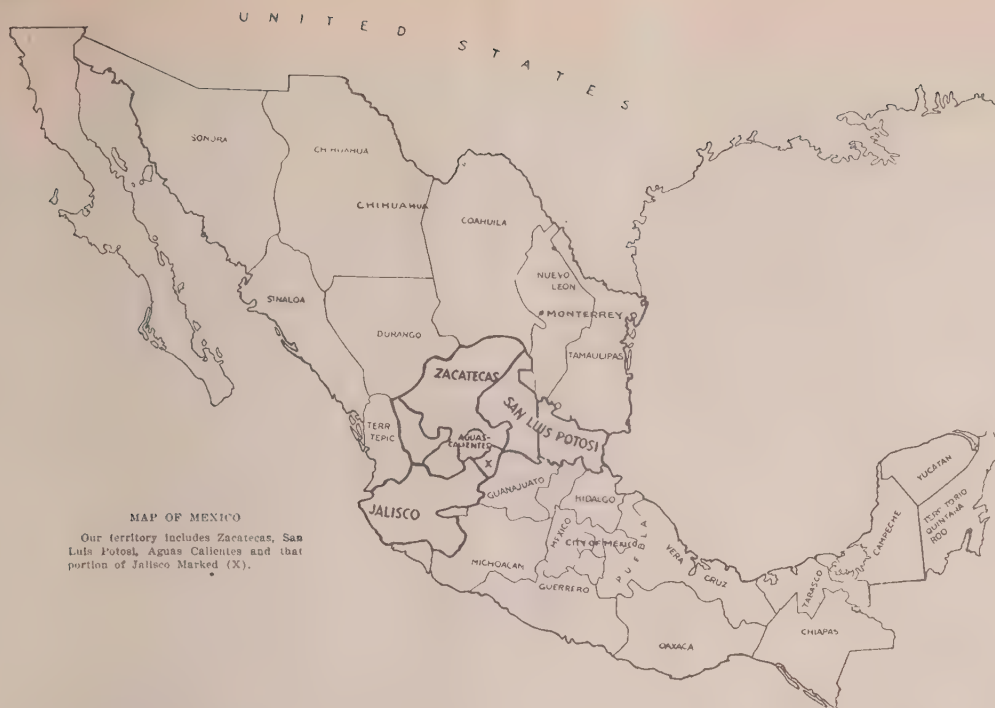
Manuel was on the way to San Luis Potosi to live with his Grandmother who lived near a very fine school. Manuel's father was anxious for him to get a good education. At first, when his father told him he was going to take him to that distant city Manuel was very unhappy.

He hated to leave his family, his boy friends, and his pets. But most of all he hated to go to school. However, when his father told him they would stop long enough in Mexico City to see the wonderful plane, all the unhappiness left him and Manuel was anxious to be on the way. And, now, here he was right on the field expecting the "bird" any moment.

Finally, a faint burr-rr was heard in the distance and the noise of the crowd was hushed as the burr-rr grew louder and louder. Then, the plane came into sight, dipping and turning and gliding through the air. Then, Manuel could see the pilot himself. After trying a little for a good landing, Colonel Lindbergh brought his plane down safely. There was the "Spirit of St. Louis" and Lindbergh, the Messenger of Good Will sent



At play in the patio of Colegio Morelos, Aguascalientes, Mexico



MAP OF MEXICO

Our territory includes Zacatecas, San Luis Potosi, Aguascalientes and that portion of Jalisco Marked (X).

from America. This was the first American Manuel had ever seen and he had never been so close to a plane before. He was so happy that his heart was just filled with goodness and he turned to his father and said, "Isn't it kind of America to send us a Messenger of Good Will? Don't you think, Father, this will help our country?"

Very soon Colonel Lindbergh was taken away by the greeting committee and the crowd began to scatter. "We'll have to hurry now to catch our train for San Luis Potosi," announced his father. Manuel realized that the thing he had been looking forward to had happened and all there was left was to go to that new city and to school. The ride on the train was long and tiresome because Manuel felt that there was no Messenger of Good Will at the other end. When they arrived in San Luis Potosi they found Manuel's Grandmother waiting for them. But Manuel felt that all the joy had gone out of life, when the next day his father said "goodbye" to him and he was sent to school.

If Manuel had known that first morning all he learned about the school later he would have gone with a sunny, happy face and would have been as eager to go to school as he had been to see Colonel Lindbergh. His father had felt sorry to leave his son looking so unhappy but he had to go back to his big farm and his family.

But one day his father had a happy surprise. A letter came from San Luis Potosi. It had been written by Manuel, although his handwriting had improved at school. This is what Manuel wrote:

Dear Father:

"Do you remember the time we saw the American Messenger of Good Will? I

thought I would like to write and tell you that I have met another Messenger of Good Will. One of my teachers at this school comes from America. I wish you could know him he is so very kind and good. Once when I was very homesick he took me to an old, sick man whom he likes to visit. He fixed the old man's bed and fetched him some water. The boys tell me that he helps lots of sick people. One day, I saw him pick up a drunken man out on the road and take him into his house. He was very patient with him and gave him a job taking care of the garden. The man looks as if he wouldn't drink any more.

"Lots of people who are in trouble come to the school and my teacher helps them. Some of my other teachers are Mexicans and they all tell us boys how much our American teacher has helped them.

"I used to wonder what it was that made him so kind and helpful. One morning I went to school very early and found my teacher in the schoolroom reading his Bible. He asked me if I would like to listen. When he was through reading he prayed and his prayer made me feel so good. Then the teacher told me he read and prayed often because he needed the help that God gave him in that way.

"He's a good sportsman, too, and always plays all of our games with us boys. One day when we were playing he brought out a new American game called "Croquet." That day I asked him where the money came from to have such a fine school and games, and everything. He said that the American Christian boys and girls gave their money to

help keep up this fine work. I am glad they do and I shall always love the American children.

"I wish you could know my teacher. The other boys call him 'American Missionary' but I call him the 'American Messenger of Good Will.'

"Lovingly your son,
"Manuel."

Manuel's father had always been glad that his son had seen that great Colonel Lindbergh, and it made him happier to think he had found another American Messenger of Good Will.

To the Superintendent of Intermediates or Seniors

Program for Intermediate and Senior Departments in the Sunday School

You will find in the January "World Call," under the above heading on page 57, a number of concrete suggestions for your guidance in use of the program suggested for one Sunday during April.

April, 1928

(Use some Sunday after Easter)

Theme—Bringing Tidings of Joy.

Aim—To strengthen the missionary motive through acquainting the group with the enlarging program of our efforts in Mexico.

Prelude—"Rustle of Spring" by C. Sinding or music of the hymn "Angel of Peace" by Keller.

Call to worship—

O sing unto the Lord a new song: sing unto the Lord, all the earth
Declare his glory among the nations, his marvelous works among all the peoples.

Responsive reading—Isa. 40:3-5; 9-11. (Bibles should be distributed before program begins.)

Hymn—"Fling Out the Banner."

Prayer—(Brief, appropriate to season and program.)

Statement of theme—(State the theme indicated above and present the one who is to tell the story. The story should be told by one of the Intermediates or Seniors who has studied it thoroughly and can tell it in his own words.)

Story—*On to the Heart of Mexico.*

Prayer—(Deepen the impression made by the story through a fervent prayer by a teacher or the superintendent of the department.)

Hymn—"O Zion Haste." (This may be effectively presented in pantomime if you desire. Write United Christian Missionary Society for pamphlet, 10 cents.)

Offering—(Receive the offering in orderly fashion while "Give of Your Best to the Master" is played on the instrument.)

Class session—

On to the Heart of Mexico

(The story of a pilgrimage of a missionary group from Northern Mexico to Central Mexico in order to occupy a strategic, new field. The story begins with a conversation in a staff meeting, Eagle Pass, Texas, Christian Orphanage, December 1919. Adapted.)

By E. T. CORNELIUS



Pilar Silvia

Pastor of the church at San Luis Potosi

WHAT shall we do?" said Miss Irelan, "we have everything all packed and our orphanage girls are in the midst of a very inconvenient situation. Our cooking utensils, our clothing, our baggage and furniture are just ready to send across to the custom house. Mr. Cornelius, do you think it is too dangerous for us to go on? Do you think we are going to have intervention from the American Government because of those bandit raids?"

To this pointed question, so full of meaning, I replied, "Things look very black, but I can't feel that things will be so bad as that. I know that the members of our headquarters board feel that it is too dangerous to risk going until this clears up, but they are leaving everything to our judgment. I think I will wire Mr. Inman; he has a good idea of conditions, and has been called to Washington."

The staff agreed, the message was sent and Mr. Inman replied that there would be no danger in making the trip.

Final preparations were made for the crossing of the mission group, the girls' orphanage group and the effects belonging to all. Several Mexican workers were to be added to the party on the Mexican side of the river in Piedras Negras. A first-class coach was chartered on the Mexican National Railway, the goods were laboriously passed through the custom house and loaded for the long journey. All members of the party were ready to go. At the last moment, Pancho Villa, the notorious bandit, suddenly raided a small town just a few miles from the railway on which the party had to travel south. Federal troops were concentrated at that point and the trip had to be postponed for three days.

At last on Sunday morning, the order came to go, and the pilgrimage through unknown dangers was started. One of the inspiring things of that day, was the faith of the travelers in the Great Protector. In our coach there were more than fifty persons. Beautiful songs of our Faith were sung—the Lord's Supper was observed—so far as we know, the only time ever celebrated on a railway train in that land. Those of us who passed through that experience can never forget it. In due time we arrived in San Luis Potosi, the first of our new cities, where we left Moody Edwards and family and a few of our Mexican leaders. Then the remainder of us went on to Aguascalientes. The rest of this story has to do largely with the experience of the latter group.

On the first of January, 1920, two little schools were opened in Central Mexico, Colegio Ingles in San Luis Potosi and Colegio Morelos in Aguascalientes. Former missionaries of other communions had operated schools in the same buildings, but the schools had been closed for a number of years previous to our arrival. What an undertaking—at the close of a revolutionary period, when the en-

tire country was suffering from this tremendous upheaval! They had barely passed through a period of famine and epidemics of typhus fever and other disastrous plagues. On top of all that these central cities were centers of unbelievable fanaticism. We had no friends, very little equipment, and buildings that had been in a state of neglect for several years—temporary repairs only had been made in order to place the buildings in livable condition.

Facing that handicap, these schools established in the face of the most discouraging conditions, began to thrive from the very first, until today they are among the best in all Mexico.

In the first weeks the Bible schools and the preaching services under the leadership of that great preacher, Pilar Silva, were attended by the little group that had gone down in December. Gradually this number was increased until it reached the 100 mark. The same thing was happening in San Luis Potosi, where we had bought a church building in connection with the school properties. The school there opened with even more problems, but hopefully and has continued throughout the years a veritable blessing and power for good in the city.

No sooner were our workers settled in these two capital cities than they began to look upon the field white unto harvest. The workers were so scarce, and country districts so inaccessible, the people so fanatical, that we could do little more than hope and pray that the day might come when we should see the banner of Christ planted all over that great territory.

Our first preachers were Pilar Silva and Juan S. Diaz, then some of our boys in training began to enter the work—fine young men were enlisted for the great task, until today, though the number is all too small, an efficient and enthusiastic, consecrated group of men is permeating the whole territory with their preaching of the unsearchable Word



Manuel Beltrán, pastor of the church of Aguascalientes, and family

of Life. Silva is the pastor at San Luis Potosi, just coming to self-support; no longer a dream but coming into fulfillment at this very hour. Aguascalientes has a beautiful modern church building, where a large congregation worships under the consecrated leadership of Manuel Beltrán. Many villages are contributing their quota to the increasing number of followers after truth as it is in Christ Jesus. What a fine group of missionaries there are!—the Huegels, the Grigsbys, the McWilliams, the Edwards and a fine group of consecrated women, Misses Ireland, Gibbons, Leslie, Wilson, Lemon, Young, Brewer, Smith, Lick, Nunn, besides a number who have had to return to the homeland for various reasons.

"Behold I bring you tidings of great joy—" into the heart of Mexico these modern messengers of the cross, the missionaries and able indigenous leaders—Díaz de León, Vázquez, Medina, Charles, Velázquez Alaniz, Rocha and others.



Maria Mestas and Arcadia Donazeo, normal school graduates of Colegio Morelos, 1926

To the Superintendent of Young People or Adults

Refer to January "World Call" for suggestions regarding the program. These appear under the same heading as above and will guide you in conducting the program for April.

Program for Young People or Adults In the Sunday School

April, 1928

(Use some Sunday after Easter)

Theme—Extending a Brotherly Hand.

Aim—To challenge the group to respond with the hand of brotherhood to Mexico's crying need for the living Christ.

Prelude—"Silver Clouds" (Six Idylls after Goethe) by E. McDowell or the hymn "Lord Speak to Me, that I May Speak."

Call to worship—

Bless the Lord, O my soul:

And all that is within me, bless His holy name.

Bless the Lord, O my soul

And forget not all His benefits.

Hymn—"Lord We Come Before Thee Now." (Standing)

Prayer of invocation—(Brief.)

Scripture reading—Psalm 33. (May be used as a responsive reading. If so used be sure to distribute Bibles before the program begins.)

Hymn of response—(One stanza.)

Take my life and let it be

Consecrated, Lord, to Thee;

Take my moments and my days,

Let them flow in ceaseless praise.

Short talk—(State the theme men-

tioned above and give a brief devotional talk.

Parable of the Brotherly Hand—(Other material relating to the theme may be used if thought best.)

Hymn—"O Master Let Me Walk With Thee."

Prayer—(The prayer should follow the trend of the talk just given and help to deepen its meaning.)

Offering—(During the offering play "Elegy" by J. Massenet or the hymn just used.)

Class session—

Note—A special musical number, missionary in sentiment, may be added to this program, or an appropriate unison prayer, memory Scripture, a poem or memory hymn may be used in proper relation to the other elements included.

Parable of the Brotherly Hand

By EDNA LICK

A CERTAIN man wrote unto me saying, "Write unto the churches, yea, unto the people, about a brotherly hand that is being extended in thy chosen country." And I said, "Verily, I cannot, except as I write of the things which are done every day by those who serve here and who are teaching me how to serve." This parable which I say unto you, therefore, is true, for the subject thereof I know.

It came to pass that a certain missionary tarried by the roadside of life in this country—and he prayed. And the prayer was that God might bless and help the people who walked on this roadside. Lo, there came unto him a young man, and this young man desired much to serve his Master. He had studied many years for this service, and then he had done things which were wrong in the sight of men and of God. But he saith unto the man of God, "Lo, I have done wrong, but I have now found favor in the sight of God and I am willing to restore all things." And the missionary said unto him, "Verily, I believe in thee, and thou shalt have a chance to prove thyself." The young man went away joyful, and became a leader among the churches.

There came from the roadside of life, a man who was persecuted, yea, would be persecuted unto death. And the missionary comforted and led him and interpreted life for him in such a manner that the strength of the man and his courage waxed, and the physical strength of the missionary was abated—yet he rejoiced. For, said he, "Know ye not that he hath started in the way where there is Life?"

Then there came unto him yet others who suffered from doubts, and sickness, and sin and sorrow. And he gave them the healing of sympathy and comfort in such a way that they did forget the likeness of the man but said one to another "It is his spirit which heals." And many came to Christ because of him,

because he walked with Christ and knew him. Early in the morning he did rise and did find strength for his own soul in quiet places, and he neglected not the things of the spirit.

And many times there came to this certain missionary other missionaries who were troubled about many things and his answer unto them was, "Let us not trust in ourselves alone, rather in the Spirit of the Father." Then saith all the people, "Surely it is a whole life program that this man hath. Remember not thou the story of our Master who 'went about doing good.' Doest not this man like unto Him, for believest he not in God and in the people as did Jesus?"

And many books could not contain the things which this man does for his Father.



F. J. Huegel, the missionary referred to above, who has spent eight years in Mexico

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

April 1: Jesus the Suffering Messiah Chinese Christians ready to follow and suffer

The pastor of a church in Yenping, Fukien Province, China, has shown great bravery and loyalty during the difficulties through which the Christians are passing. And his courage is typical of hundreds of pastors and Christian groups.

Some time ago the Christian leaders of Yenping sent a petition to the Chinese National Government asking that the church properties being used by the military forces be returned to the Christians. The name of this pastor, Ding Chang Hua led the list and the reply to the petition was a notice to Pastor Ding giving him three days in which to leave the city. But Pastor Ding appeared in his pulpit the next Sunday morning as usual. There came a warning that the church was to be raided and at once the Christian group hid the Bibles and hymn books. Soon an officer and several soldiers appeared and arrested Ding Chang Hua. They bound him and led him through the streets. The congregation remained for a time in silent prayer and then in a body they followed their pastor to the military headquarters. As they marched through the city other Christians joined them until a goodly group appeared before the officials asking for the release of their pastor. Before leaving the church they had pledged themselves to ask the authorities to place them all in prison if the pastor was not released. "If one is to suffer, all of us will suffer" they said.

The officials were impressed with this large number of Christians voluntarily coming together in the interest of one of their number at a time when Christians were being persecuted. Likewise their determination and loyalty were sources of

marveling so that Pastor Ding was released. The whole city was stirred with the faithfulness of the Christian community as they marched through the city singing songs of praise and thanksgiving with the pastor heading the procession. Their readiness to suffer with their pastor and their Christ is an inspiration to all. (Adapted from *Missionary Review of the World*, February, 1928)

April 8: The Resurrection The Jesus story in Africa

In May, 1910, Dr. Royal J. Dye and Mr. and Mrs. Herbert Smith went to Lotumbe to open the new mission station. All the village came to meet the white folk and to have a great palaver with them. One old blind man was led into the group by a boy who held one end of a stick and the blind man the other. Some one found a piece of wood for him to sit on and they explained to him what was happening. The old, old man grasped his stick, stood and addressed the white visitors.

"Bondele," (white man), he called.

"Oh," (yes) answered Dr. Dye.

"Have you come?" and without waiting for a reply began to tell of how years before they had first heard of the white man and the wonderful things he could do. They were afraid. Sickness came to them. Finally a teacher came to tell them of the white men who came to help, and of God.

"Now you have come to live in our villages. We have lived in darkness for many years but light has come to us today. I can't see you, White Man. My old eyes are dead, but my children rejoice greatly today."

But for the old man who welcomed the missionaries that day, the old man of white hair, cracked and withered skin and sightless eyes, the story had come too late. His mind was so warped with superstitions and clouded with age, his remaining days were so short. But for others in that friendly through the resurrection message was lived anew and many learned to "live" in very truth. (Retold from *The Call of the Congo*, by Herbert Smith).

April 15: Transfiguration and Service A hospital patient bears witness to Christ

When a Japanese clergyman about four years ago took his nineteen-year-old son, who was rapidly dying of tuberculosis, to a city hospital in Kyoto, Japan, the authorities were reluctant to admit a Christian. They said, "We want it plainly understood that he is not to talk to others about his faith or distribute Christian literature." However they omitted one stipulation—they neglected to forbid the boy to live his Christianity. Doctors and nurses soon noticed that he was never impatient nor quarrelsome. He was not



New Mexico

Francisco Espantoso Garcia, a kindergarten in native costume

despondent like the others. In his associations with the others he was always kind and sympathetic. Although his burden was as heavy as any of theirs, he was helping them. They would ask him, "How can you be so happy, suffering as you do in the midst of all this? Do you not fear death?" His answer was, "I know the true God." One day the authorities told the missionary who came to visit him how much they had been impressed by the boy's life and they said, "If this be Christianity, we want more of it." Not long after that the boy died, but through him the way was opened for all the patients to hear the gospel. (*Missionary Review of the World*, July, 1926.)

April 22: Jesus and the Home

A Japanese child brings Christ into the home

A kindergarten teacher in Kobe, Japan, tells of her visit in the home of a five-year-old pupil. The Japanese parents were very cordial and appreciative of what had been done for their child in the kindergarten. The teacher asked the father about his religion and he told her that he was an ardent follower of Buddha but that now he prayed to the Christians' God. The small child had insisted that her teacher had told her that they must not eat until they said "Thank you" to God. He said "Thank you" to his Buddha god but the child cried and said "No, no; it must be the true Christian God who made the world—your god does not hear." The father explained that the family gives thanks every day to the true God, and the home was coming to know the Christ.

April 29: The Cost of Discipleship

A Filipino boy and his Christ

From the Philippine Islands comes the story of Eustaquio who lived in a little village with his parents. He was only
(Continued on page 58.)



A bit of old Mexico

Given to Hospitality

By Cammie Gray

THE Chinese Nationalist soldiers who were quartered in our Woman's Center in Wuhu, last spring have not forgotten the great kindness shown them by Mrs. Tsu, our sixty-four-year-old Chinese woman, who is in charge there and remained with the younger women teachers safely, but under the tremendous strain and responsibility of having many soldiers living in our property temporarily. The dear mother-heart of the elderly Mrs. Tsu saw in this an opportunity to serve Christ and her country. She treated the soldiers from the beginning as personal guests, and with all her characteristic courtesy and kindly thoughtful hospitality, made them feel that they were guests. The soldiers responded at once with great friendliness toward her and toward our Christian program. Not only were none of the people harmed but their personal belongings were not molested. Mrs. Tsu was asked to preach to the soldiers frequently and she found many opportunities to show by deeds and words the depths of her Christian love and helpfulness.

It has been six months since the soldiers left and Mrs. Tsu still gets letters from some of the young officers and at New Year time they mailed their remembrances to her.

For a time soldiers were also stationed at our church in Wuhu. Mr. Cheo, the pastor in charge, won their confidence and friendliness by his tact and courtesy, and Mrs. Tsu did at the Woman's Center. We are thankful for the safety of our Christian coworkers and mission property, and we will never know how far-reaching the influence of their lives has been on these temporary "guests."

Disciples' Headquarters at Chautauqua, New York

FOR nearly half a century, the Chautauqua Assembly has met annually on the shore of one of New York's most beautiful lakes. Chautauqua is a national institution, devoted to education and Christian culture. It has property valued at several millions. Its buildings and accessories make a small city, with a population of some fifteen thousand during the Assembly sessions of July and August.

Located near the auditorium is a dignified three-story building, with large white colonial pillars. It is one of the most attractive buildings on the grounds. Programs in the auditorium can often be heard from its broad veranda.

There are many church headquarters scattered about the grounds, but none are so well located and none more inviting than ours, and none presided over by a more gracious hostess than our own Mrs. J. C. B. Stivers of Cleveland, Ohio. For sixteen years she has gone each year to Chautauqua in the month of June, opened the house and had it cleaned from top to bottom. She does

this as a labor of love without charge. She renews the paint, papering and furnishings where needed, and when the doors are opened on July first, "Disciples' Headquarters" stands out in glistening white, with flowers on the veranda, easy chairs in the chapel, the rest room in order and the upper rooms invitingly attractive.

Every Disciple of Christ should be proud of this home, which was first a thought in the heart of "Mother Graybiel," mother of Mary, Sarah, Adelaide and Kate. Mary Graybiel was one of our first missionaries to India.

The Graybiel family founded the home in a tent. The years between that tent and our present beautiful building make a long story and was all brought about by the voluntary giving of time and money by Disciples in many states who believed we should be properly represented at this great national religious center. Free rooms are furnished for missionaries on furlough and usually one free scholarship for some worthy young woman.

The building and furnishings are maintained by \$1.00 memberships, gifts from churches and interested friends; also from the income from some dormitory rooms and offerings every Lord's Day morning (in the chapel) at our common service.

G. M. KIRBY.

Buffalo, New York.

Peace Day in Mahoba

WHILE in camp at Charkhari State Fair, about twelve miles from Mahoba, the Joint Magistrate, a Mohammedan, sent a messenger to our tent with a note, asking me to come into Mahoba to conduct a service at the church in which all classes and communities might join to commemorate the coming of peace after five long years of war. Accordingly, Mr. Vissering and some of the Indian evangelists drove in with me and we had a service at 10:30 in commemoration of Armistice Day, opening with a Christian hymn. From the very beginning there was a spirit of reverence. Christians, Hindus and Mohammedans seemed to have something in common as we together reached out after God. The Joint Magistrate made a very appropriate introductory speech, telling of the purpose of the gathering and how fitting it was that men of all creeds should cease their usual activities and come in a prayerful attitude to remember those who had sacrificed their lives in the great war, and together thank God for the coming of the day of peace—Armistice Day.

Bible verses emphasizing peace and brotherhood and the coming of the Prince of Peace were read, and a short sermon along the same line of thought was listened to attentively by all. A Hindu read an original poem written for the first Armistice anniversary, which contained references to many passages about peace in their sacred books. Three minutes before eleven o'clock I asked all

to join in prayer, including two minutes of absolutely silent prayer.

The room was filled with the town officials, headquarters of schools, Sanskrit pundits and officials from the villages of the whole township. Opportunity was given for short talks on peace and friendship and brotherhood.

Rath, India.

J. H. BIERMA.

An Interesting Visit

IN SAN DIEGO, CALIFORNIA, on February 3rd, Mr. and Mrs. Crabtree took Mr. Hopkins, Dr. Macklin and me to call on Miss Mary Graybiel. We spent a delightful half hour with her, and it was a great inspiration to us to be again in the presence of one of the first group of missionaries sent out by Disciples of Christ to India. The books and papers on her table, as well as the questions she asked us, were evidence of the fact that she follows lovingly every step that is taken in our missionary work. She gave us a little poem to read, which so beautifully expresses her own life philosophy that I asked WORLD CALL for the privilege of sharing it with you:

"How blessed it is to be old
And to sit near the sunset gate,
Ready to answer its summons
And willing with patience to wait,
Knowing that carefully garnered
Are all the sheaves of the years,
For ahead are the glad reunions,
And behind all the struggles and tears."

St. Louis.

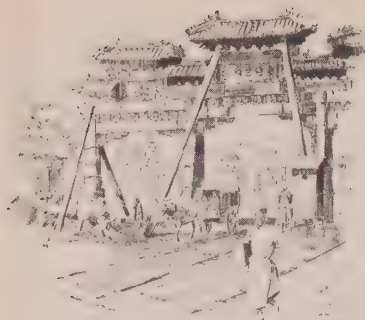
LELA E. TAYLOR.

National City Church Crusade

THE largest group of Disciples of Christ ever gathered about the banquet tables in our history was present at the launching of the National City Christian Church Crusade in Indianapolis on Monday, January 30. Nine hundred sixty-one persons were present. Oreon E. Scott, St. Louis, G. I. Hoover, Indianapolis, Earle Wilfley, Washington, D. C., and R. H. Miller, Kansas City, delivered the main addresses of the evening. H. H. Harmon presided over the meeting.

The National City Christian Church Crusade report of February 1, shows a total of \$701,732.52. This does not include the share of the Oklahoma Christian Crusade receipts which belong to the National City Church, and will bring the total to about \$718,000.00.

At a meeting of the trustees of the corporation of the National City Christian Church, held in Washington on Friday, February 10, a building committee was appointed, consisting of R. A. Long, W. Palmer Clarkson, Oreon E. Scott, Thomas W. Phillips, Jr., and H. P. Miller. The building committee is authorized to select and employ an architect who shall immediately prepare preliminary sketches to be submitted to the trustees for approval.



Land of Mystery

*China is ancient, enchanting
and ever a land of
keenest interest*

No matter how widely traveled, if you have not seen China, you have missed one of the world's greatest gifts.

Her civilization reaches back centuries beyond the early history of European nations. Her customs, her architecture, her temples. Nowhere else will you find a keener joy in travel.

Sail to Shanghai, enjoying a round trip via Japan (Honolulu also if you choose) and including meals and accommodations aboard palatial President Liners for \$692 from Seattle, Los Angeles or San Francisco.

Stopover at any port for one week, two weeks or longer. Then continue on a subsequent Liner. Like a trip on a private yacht.

Enjoy the luxurious comfort of these great Liners. They are broad of beam and steady. Spacious decks for exercise or lazy relaxation.

All rooms are outside, equipped with beds, not berths. Many with private baths. Public rooms for dancing, music and cards. The dining service is famous among world travelers.

Every fourteen days an American Mail Liner sails from Seattle to the Orient.

Every week a Dollar Liner sails from Los Angeles and San Francisco for the Orient and Round the World.

Fortnightly sailings from Boston and New York for the Orient via Havana, Panama and California. See the Pacific Coast.

Fortnightly sailings from Naples, Genoa and Marseilles for New York and Boston.

Go now to China. Then continue Round the World on similar liners. The most glorious trip of a lifetime.

*Complete information from any steamship or
railroad ticket agent or*

American Mail Line Dollar Steamship Line

25 AND 32 BROADWAY, NEW YORK
604 FIFTH AVE., NEW YORK, N. Y.
101 BOURSE BLDG., PHILADELPHIA, PA.
1018 BESSEMER BLDG., PITTSBURGH, PA.
177 STATE ST., BOSTON, MASS.
514 W. SIXTH ST., LOS ANGELES, CALIF.
110 SOUTH DEARBORN ST., CHICAGO, ILL.
DIME BANK BUILDING, DETROIT
21 PIAZZA DEL POPOLO, ROME, ITALY
11 BIS RUE SCRIBE, PARIS, FRANCE
22 BILLITER STREET, E. C. 3, LONDON
ROBERT DOLLAR BLDG., SAN FRANCISCO
4TH AT UNIVERSITY, SEATTLE, WASH.



Missionary Illustrations

(Continued from page 56.)

high school boy, youthful, slender but unafraid. He began attending the Protestant services and became interested in the story of Christ. He wanted to follow him but the father, noticing his son's new interest, forbade him going any more to the Protestant church. For some weeks Eustaquio stayed home, torn between loyalty to his parent and love for his new-found Christ. There was trouble in the home and a missionary went to see what she could do. "If this boy of mine goes now to follow you he is no longer my son," said the irate father.

"Eustaquio, what do you think about it?" inquired the missionary, turning to him. And Eustaquio, that slender student lad made brave answer.

"Ma'am, I have just been thinking that the Master said, 'He that loveth father or mother more than me is not worthy of me,' and I will go with you. But father," turning pleading eyes to his father's face, "if I go now with the missionary, can't I come back home once a week for a visit?"

"No," insisted the father, "if you go now you are no longer my son." And Eustaquio, counting the cost of discipleship, went!

Brief Talks on the Ministry

To meet a need in Sunday schools, men's brotherhood organizations and mid-week prayer services for material regarding the missionary, benevolent and educational work of the Disciples of Christ, these talks have been prepared. They are especially adapted to one-room Sunday schools, where the theme for the month may be developed week by week.

First Talk

(The picture of A. M. Atkinson referred to in this talk will be found in this issue of WORLD CALL. It should be mounted and shown at this time.)

A GLIMPSE into the letter files of the department of the ministry would disclose a series of stories of fine valor, unflinching loyalty and amazing patience. If we could read between the lines—those things too precious to talk about—there would be all the elements of adventure and romance and courage that laughed at difficulties and faced poverty with the kind of faith that removes mountains. For the letters in those files are a compilation of the life stories of ministers and missionaries and sometimes the wives and children of the ministers and missionaries who answered the call of Christ to preach his gospel, leaving their future in his hands. It was in the days of very small and irregular salaries for ministers. Many of them had borrowed money to pay for their education and so had obligations to meet besides the support of their families. Going into communities they established homes. On Sunday they preached from two to four times, sometimes riding for miles to keep an appointment to read the words of Jesus and talk about them to people who came as many miles to hear them. Through the week they followed Christ's command "Tend my sheep," "Feed my lambs," and were real shepherds to their flocks. Then there would come a break in health or they would reach the age when they could no longer preach and minister to the people. There had never been enough money to save sufficient to care for themselves or their families. What of the years ahead?

In 1895 a business man, A. M. Atkinson, of Wabash, Indiana, brought a motion before the National Convention of the Christian Church, which met that year at Dallas, Texas, that a Board of Ministerial Relief be organized to pro-

vide for aged ministers and missionaries and their widows and orphans.

That was the beginning of the work of the Board of Ministerial Relief, set into motion by a thoughtful, just, warm-hearted business man, whom God called some years later as he was making a fervent speech in another national convention on the care of aged ministers. His last words were "Quit ye like men!" How that work has grown will be told in the second talk on the Ministry.

Second Talk

(Mr. Atkinson's picture shown again and a blackboard exhibit of statistics of service given below.)

The fund for the care of aged ministers and missionaries increased slowly from year to year. In sixteen years little over \$17,000 had been given. Their interest on this money was used as far as it would go. Then another business man helped to raise the amount to \$50,000 in five years so that double the number might receive help. Last year, 1927, there were 372 names on the Ministerial Relief roll, receiving an average of \$23.38 a month. That seems a pitiful sum and yet only one-fourth of those who are entitled to a pension receive it.

An interesting and fairly accurate estimate was made of the service rendered by these ministers under the care of the church: They average about forty-five years each. They have baptized over 165,000 men and women and boys and girls and started 700 churches. They led hundreds into the ministry and wear their mantles when they had to drop them.

A minister preaching in one of the largest of our churches has said something very beautiful about the ministry. He said there are four appealing factors in the challenge of the ministry: The attraction of a wonderful fellowship; the charm and responsibility of a teaching career; the witchery of publishing

by word of mouth the everlasting gospel; the lure of the shepherd's task. Then he says: "How can young men resist such a challenge? What does it offer? Not ease nor wealth, certainly not these. It offers a field for sacrificial service, for prophetic leadership, for courageous pioneering and pathfinding, for ministry of peace and good will to a world where hate is rampant and ill will prevalent. . . . Young men of today ought to dream of the ministry as Lincoln dreamed on the great prairies of the West how he might render some high service to his day and generation—Lincoln the youth stretched out upon the puncheon floor of a cabin reading by the light of a pine knot his treasured volume."

Our next talk will be about the new Pension Plan for all ministers and missionaries and will show what fine progress we have made in getting at the problem of relieving the anxiety they must feel for the future of their families.

Third Talk

(With this talk use the picture of R. H. Stockton that appears in this issue of WORLD CALL.)

The retirement of a minister or a missionary after forty or fifty years of active service should be an event of honor and note. It is the occasion when acknowledgment should be made of the appreciation and love of the brotherhood he has served. It should be a time of satisfaction and contentment for the minister, remembering the busy years of spiritual leadership.

When R. H. Stockton made his gift of \$400,000 through a bequest in 1924, it was with the thought that this might be used in founding a generous, permanent fund that could be used as a pension fund for ministers and missionaries and their families. That very year the International Convention voted to appoint a Commission on the Ministry and the president of the convention appointed 110 men and women from all over the United States to serve on this commission. For two years this Commission has been meeting with the secretary of the department of ministry, F. E. Smith, securing information from ninety-nine per cent of our ministers and missionaries, which gave them an accurate basis on which to build their conclusions. They made investigations in the business world and found some interesting things about the new social conscience that is directing the plans of corporations. For example, one of the railroad companies stated that in less than thirty years more than \$52,000,000 has been paid in pensions—20,000 retired employees benefiting. The Young Men's Christian Association has a fund of over \$4,000,000 for its retirement fund and the Young Women's Christian Association secretaries are covered by a substantial endowment fund.

The church should lead in such provision for its workers and it does lead. The Episcopal church pension fund campaign in 1916 for \$5,000,000 resulted in

\$8,750,000. The Congregational church had its campaign in 1920 totalling more than \$6,000,000. The Presbyterian campaign, completed in May, 1927, went far over the goal of \$15,000,000. The Methodists have a fund of \$19,000,000.

By such a modern, practical plan of caring for the welfare of minister and missionary the church will be setting an example of fairness and broad thinking.

The Disciples of Christ will have such a campaign in the near future. They will undoubtedly do what these other communions have done and subscribe the full quota asked for the establishment of their Pension Plan.

The Commission on the Ministry recommends that our fund shall be \$10,000,000. The interest from this will provide fifty-four per cent of all benefits to be paid. The churches will pay 8 per cent of the salary of their ministers and each minister will pay 2½ per cent of his salary per year into this fund.

In this way the minister will not have to depend upon sentiment or sympathy but on justice and recognition of his value in the community.

Fourth Talk

(The Hoffman Head of Christ might be used with this talk.)

The minister gives first thought to God's business in a community. Other people may become careless of everything but their own interests and pleasures, but the minister is constantly reminding them of the love of God for them and the Jesus way of living.

There is a story of a great and good king. His subjects loved him dearly and obeyed his commands. One day he called one of his loyal friends to him and said: "I have a message for the people. It will bring happiness and contentment to all who hear it with heart as well as ears. If I could I would, myself, take it to every person, but I must entrust it to you and others who will volunteer to go."

"Gladly will I go," said the king's servant and friend, thinking of nothing but the honor of carrying the king's message throughout the kingdom.

So he set about his task. It was hard, as the king had told him it would be. Many people there were who did not wish to listen to the message. Many said there were more interesting addresses to be heard from better-known monarchs. Others said the king took too much authority. But there were some in every township who welcomed the messenger and listened to his words. Up and down the land went the man on fire with zeal to win an audience for the message of the king. To the rich and poor he told the story and spent long years at the task. Then there came a day when he could not move so quickly on his way; his step was uncertain; his voice had lost its power. Sadly he returned to the king.

"Sire," he said, "I have carried your message throughout the kingdom

MISSIONARIES!

Read this, and Save Money

OUR Missionary Bureau has been supplying Food, Clothing, Household Articles and Mission Equipment to Missionaries for more than half a century.

New Missionaries may equip with our guaranteed merchandise at substantial savings. All personal effects forwarded in one shipment.

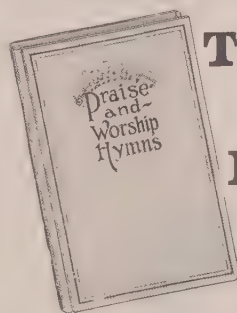
Special Discounts to Foreign Mission Stations, Schools and Hospitals. Field Secretaries, Purchasing Agents and Mission Boards are invited to request our lowest wholesale prices. Safe delivery of every order guaranteed. If you haven't a catalogue write today for a FREE copy.

Montgomery Ward & Co.
Missionary Bureau, Chicago, Illinois

and many years have passed. I am old. All my life I have spent in your service. What is there left for me? I have nothing of my own."

Then the king took him by the hand and led him to a house that stood beside the road.

"See," he said. "Those to whom you have told my message have builded you this house. Each stone stands for a heart that was touched by your words. Here you may rest and meditate upon the memories of your glorious task. Generously you have given, lovingly you are remembered."



TRY IT
10
DAYS

PRAISE AND WORSHIP HYMNS THE NEW ALL PURPOSE CHURCH SONG BOOK

Contains 206 selections of the best of the stately hymns of the Church, the choicest Gospel Songs, a number of the familiar Devotionals and many others.

The 27 Topical Divisions include:
Brotherhood, Chorus Selections, Duets, Invitation Hymns, Praise, Solos, Youth.

SEND TODAY FOR YOUR
APPROVAL COPY
CLIP THIS COUPON

Please send me items checked below

- ☐ A 10-Day Approval Copy "Praise and Worship Hymns."
☐ Literature on "Quartets for Men"—Special Choir Numbers, and other Church Music.

THE RODEHEAVER COMPANY
218 So. Wabash Ave., Chicago, Ill.
721 Arch St., Philadelphia, Pa.
Dept. W. C.

In Honor of Our

400 Aged Ministers, Missionaries and Their Families Our Church Schools Will Use the Easter Service

➡ "Men and Women Courageous" ⬅

On the roll of 400 are pioneer preachers, circuit riders, city preachers, widows of pioneer preachers, country preachers, home missionaries, medical missionaries, missionary teachers, missionary widows and others. Of course you will give generously to sustain these whom we delight to honor.

United Christian Missionary Society

425 DeBaliviere Avenue, St. Louis, Mo.

Say It With Blaine Booster Balloons

*They'll Put Your Message
Across!*

Ministers, Sunday school superintendents, evangelists and others who have some special message they wish to convey to their church members or the general public, will find this a very effective and economical medium. Because of their strong appeal to the children, Blaine Booster Balloons imprinted with your gospel or sales message will get into the home and secure attention when ordinary methods of advertising would fail. Thousands of manufacturers and merchants in many lines of business have proved the power of toy balloon advertising, and every minister and layman who has used this method enthusiastically endorses it. Blaine Balloons are also splendid for church bazaars, conventions, banquets, picnics, etc.

Prices

No. 07 Blaine Booster Balloons inflating to 9 inches in diameter, assorted colors of red, yellow, blue, green and orange, printed with any wording desired and equipped with wood safety twist valve, making tying unnecessary, 1000—\$19.25; 500—\$10.25. Postage extra. No orders can be accepted for less than 500 balloons. Send your orders in early as it takes at least a week to print and ship the balloons.

NOTE.—Make your message as short as possible. Best results are obtained by few words printed in the largest size of type.

BLAINE SALES AGENCY
365 SANDUSKY STREET
ASHLAND, OHIO



A Visit to the Mountain Tribes

(Continued from page 35.)

pride of the village and the pupils needed no urging. Already several of the boys who had graduated had gone to San José for the three remaining grammar grades and then on to Bangued for high school. The little boys of the town limited their clothes to G-strings, like their fathers, except in school, when they wore the regulation skirt. The ten-year-old daughter of the head man, a pretty little girl who waited on us at

supper, is star pupil in the school and the father, very proud of her achievements, said it was his purpose to send her to Bangued to high school and give her the best education of any girl in the tribe.

After our supper of rice and road chicken, the townspeople gathered in the yard for the religious service. By this time Domingo, our Tinguian evangelist, pioneer of the gospel to his own people, had arrived and took charge of the service. He had walked about twenty-five miles since morning and came the last few miles through a forest path, lighting

his way with his flashlight. He is recent graduate of the Laoag high school and took his Bible work in our training school there, while earning his way through school as cook and house boy for one of our missionary families. He is the first Tinguian preacher and travels over a large area.

Quite a company gathered for the social and preaching service and Domingo Pablo Bringas and Mr. Fonger each spoke. Domingo in the Tinguian dialect and the two latter in Ilocano, which the people understand.

We slept well that night on the open porch, each with a blanket, for the altitude is high and the nights cool. Only disturbance was the barking of many village dogs. We were up early the next morning and off for another day's journey to Sallapadin and back. This latter is a similar town still high up in the mountains near the national divide. The visit to this town is worth of another story. We were back in Subusob for the next night, another meal of chicken and rice, and a meeting of the people, much larger than the first. Following the preaching Pablo Bringas threw the meeting open for questions and a long discussion ensued. The question most prominent was the age of one, "If a man die, will he live again?" A former *presidente* of the town seemed to be a skeptic on this point, but the host, as well as the rest of the crowd, apparently disagreed with him.

I trust the little pony who served us so well, did not have as many sore spots as I experienced. I never knew before that I had so many muscles with which to sit down.

The Tinguians are a healthy, sturdy, industrious people who live the simple life, and have not yet attained the vices which are common in the lowlands. They are superstitious and have formerly lived under awe of their priestesses and evil spirits. Public schools, and now the Christian message, are rapidly breaking down these inheritances of the past and the people are remarkably open to the appeal and redemptive power of the gospel.

Echoes From Everywhere

(Continued from page 48.)

Making Merry
In Manila

Christmas here in the Philippines is very different from Christmas in China, and in many ways similar to the States. Our young people gave a beautiful Christmas pageant on the Sunday preceding Christmas. One great joy in work of that kind here is the rich, deep quality of their singing voices. Truly the Philippines is a land of melody. Our young people learned many Christmas carols. On Friday evening before Christmas I took them out in the suburbs of Manila where we have a small church and they sang to the great joy of the people there.

I wish you might have heard their Christian Endeavor service on Christmas evening. The subject was "God's Gifts to Mankind," and many of them accepted for their own lives such gifts as patience, faithfulness, love and kindness. For many of them it was a hard Christmas, because this is a student church and they could not afford to go home for Christmas, and many of them had never been away from home before on this great holiday. In an effort to mitigate this loneliness I invited the group to our home for an old-fashioned Christmas party during Christmas week, which they very much enjoyed.

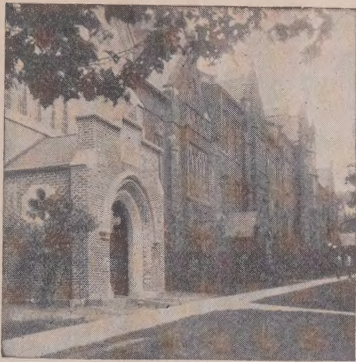
EDNA W. GISH.

Manila, Philippine Islands.

Our Mexican
Friends

Mr. and Mrs. José M. Cueva, had major operations early in the month of December and are not yet fully recovered sufficiently to do all that falls upon them in the natural course of our work. We are feeling very keenly the need of their hearty and efficient cooperation in the activities of our Institute as well as in all the activities of the church. Mr. Cueva has been able to take charge of the preaching services most all of the time since the first of January but is unable to take charge of any further pastoral duties. The church and Sunday school, however, have kept at a reasonably high tide, with good attendance and good interest, and have not lost very much simply because of the consecration of a large group of our earnest leaders. Our Sunday school runs well over 100 in attendance except on days that are unusually severe for the Southland. The Christian Endeavor, woman's missionary society and Triangle Club are active agencies for the development of the work.

Our work outside of San Antonio has grown in interest and the congregations are showing indications of larger self-support and administration, a church was organized in McAllen recently and another is ready for organization near San Benito as soon as the superintendent has time to make a trip. Many things are being considered that will advance



Main Building

BETHANY COLLEGE

An Institution with Ideals
Recognized for Quality Work
Trains for Christian Service

Write:
F. H. KIRKPATRICK
Bethany, W. Va.

HARTFORD Theological Seminary
School of Religious Education
Kennedy School of Missions

W DOUGLAS MACKENZIE, President

THE Foundation is an interdenominational university of religion serving an international constituency. An old institution with history and traditions now housed in a new plant of five beautiful stone buildings on spacious campus. Faculty of 30 specialists and numerous lecturers. Case Memorial Library of 200,000 volumes and pamphlets, rich in sources and special collections.

Hartford Seminary Foundation, Hartford, Conn.

USED IN OVER ONE MILLION CHRISTIAN HOMES



HURLBUT'S STORY OF THE BIBLE

BY JESSE LYMAN HURLBUT, D.D.

Recommended by all denominations for its freshness and accuracy, for its simplicity of language, for its freedom from doctrinal discussion.

A COMPANION VOLUME TO THE BIBLE
FOR TEACHERS—STUDENTS—FOR THE HOME AND SCHOOL

One hundred and sixty-eight stories each complete in itself, yet forming a continuous narrative of the Bible from Genesis to Revelation. The world old stories rendered vitally interesting by the noted author's fresh and realistic treatment.

The Biggest and Best Illustrated Book for the Price.
Octavo, 757 pages, 16 color plates, 250 illustrations. PRICE \$2.00
On sale at all Booksellers. Representatives Wanted.

THE JOHN C. WINSTON CO., Book and Bible Publishers, 276 Winston Bldg., Philadelphia



DEAGAN
Tubular Bell
Tower Chimes

The one most beautiful
form of memorial
J. C. DEAGAN, Inc.
179 Deagan Bldg., Chicago

PLAYED DIRECT FROM ORGAN CONSOLE

this whole program as rapidly as we have the personnel and the funds to carry it forward.

E. T. CORNELIUS.

San Antonio, Texas.

Resourcefulness
Necessary in Tibet

Repeated threats of certain outside Tibetan tribes to attack Batang seemed about to be fulfilled when a large number of these tribesmen assembled a short distance up the valley to the north of Batang. Chinese and Sino-Tibetans of the local militia were sent out and a

(Continued on page 63.)



Cotner College

A College
of the

Christian Church

Emphasis upon

Character
Scholarship
Service

For Catalog Address

Room No. 5
Cotner College
Lincoln, Nebraska

Men and Women Courageous

(A Synopsis of Special Program for Easter Sunday Morning or Evening)

ORGAN PRELUDE.—"All Hail the Power of Jesus' Name."

PROCESSIONAL HYMN.—"Rejoice Ye Pure in Heart."—(Primary and Junior march into the auditorium and take places. Remain standing for invocation.)

INVOCATION.—(By the pastor. All standing.)

HYMN.—"Christ the Lord Is Risen Today."—(By the school.)

THE EASTER STORY.—(By three Juniors.)

First recites Mark 16:1-7.

Second recites Luke 24:8, 9, 11, 12.

Third recites John 20:11-17.

SONG.—"Nature's Easter Story."—(By Primary children.)

PRAYER.—(To be read by the superintendent and congregation.)

Leader.—For this beautiful Easter Day and the joy it brings,

Congregation.—We thank thee, Father.

Leader.—For the hope of eternal life that is born anew in our hearts today,

Congregation.—We thank thee, Father.

Leader.—For the aged ministers and missionaries of our brotherhood,

Congregation.—We beseech thee, Father.

Leader.—For joy, comfort, and freedom from care in the sunset days of their lives,

Congregation.—We beseech thee, Father.

Leader.—For the young men and women in our colleges who are preparing for full-time Christian service,

Congregation.—We beseech thee, Father.

Leader.—That Christian love and unselfish service may more and more possess our hearts,

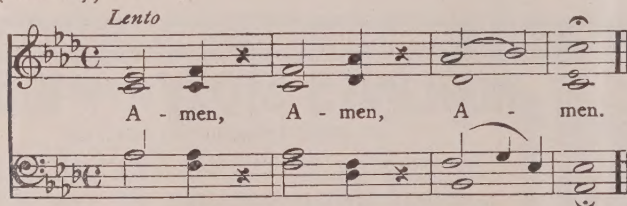
Congregation.—We pray thee, Father.

Leader.—That through the hope that we shall one day see thee face to face we may purify our lives,

Congregation.—We pray thee, Father.

RESPONSE.—(By the school.)

(Chord only)



SONG.—"Sweet and Clear the Birls are Singing."—(By the Junior children.)

(Primary and Junior children may leave at this point in the program. If they go a hymn, "He Is Risen," should be sung while they are leaving.)

A DRAMATIZATION BY THE YOUNG PEOPLE.—"Men and Women Courageous."

OFFERING.—For aged ministers and missionaries.

CLOSING SONG.—"How Firm a Foundation."—(By the school.)

BENEDICTION.—By the pastor.)

Suggestions Regarding the Program

Note.—

The stage setting for this dramatization may be very simple. A table or desk, five chairs and a hat rack are about all the properties that you need.

The young people and intermediates may work together in presenting the program. The one taking the part of the pastor should be one of the older young people.

The character parts could be made more effective if the actors would dress according to the work and period of the time which they represent. Do not make the costumes ridiculous and thus detract from the messages the players bring.

The maps will take some preparation. The maps may be bought, you may have them in the church, or they may be made by the young people of the school. Reinforce the map at the St. Louis point and then make a hole through which the strings may be drawn to their required length. Or, if they are all made fast, measure the strings the right length and number them by attaching a small bit of paper and take them in the order named. This will do away with any sagging of the strings and make the completed map much more attractive. The strings used should be bright red for "courage."

UNITED CHRISTIAN MISSIONARY SOCIETY

425 DeBaliere Avenue
ST. LOUIS, MO.

From Edith Cavell's Prayer-Book

Thou must pass through fire and water before thou come to the place of refreshing.

Occasions of adversity best discover how great virtue or strength each other hath.

Without a combat thou canst not at-

tain unto the crown of patience.

Grant me above all things that can be desired to rest in Thee and in Thee to have my heart. Thou art the true peace of the heart; Thou its only rest; out of Thee all things are hard and restless. In this very peace that is in Thee, the one chiefest eternal Good, I will sleep and rest. Amen.

Tried as By Fire

The Bethany Vacation School Manuals have stood the test in Religious Content, Educational Theory and Practical Use.

Three series—five weeks each—correlated program—each course independently built—the whole unitedly constructive.

First Series—

Group I, ages 5 and 6, prepared by Jennie C. Taylor. This course plans "through nature and contacts in the home to lead the child to his heavenly Father."

Group II, ages 7 and 8, prepared by Florence C. Carmichael. A course designed "to afford an opportunity for the child to express his love by a readiness to serve others in the home, in the church, in the community, and in the faraway world."

Group III, ages 9, 10 and 11, prepared by Myron C. Settle. These lessons "are built around the life of the Boy Jesus in the effort to make it a winning, appealing example for boys and girls of today."

Group IV, ages 12, 13 and 14, prepared by Harry C. Munro. A course with a threefold aim: training in the use of the New Testament and in worship; expression of the service and missionary ideals of Paul's life and letters in everyday living.

Second Series (Revised)—

Group I, ages 5 and 6, prepared by Muriel White Dennis. A course to help children develop spiritually through the relationship of home and play.

Group II, ages 7 and 8, prepared by Mildred J. McArdle. To help the child establish relationships in the widening circles of school and neighborhood.

Group III, ages 9, 10 and 11, prepared by Bessie O. Pehotsky. "To train the pupils as good citizens through the establishment of Christian attitudes in civic life."

Group VI, ages 12, 13 and 14, prepared by A. W. Gottschall. "To lead the pupils to think in terms of world citizenship; to counteract class and racial antagonism; and to help them in the establishment of co-operative and reciprocal relationships."

Third Series—

Group I, ages 5 and 6, prepared by Jessie Eleanor Moore. "To lead the child to see and appreciate the beauties of God's work and to feel a comradeship with God through sharing in the care of pets and growing things."

Group II, ages 7 and 8, prepared by Mrs. A. O. Kuhn. "To help the child establish the right relationships with other children, as his contacts increase through play and work."

Group III, ages 9, 10 and 11, prepared by Mrs. H. Imogene McPherson. "To stimulate and deepen a sense of friendship with the people of all lands, through appreciation of them, and service for them."

Group IV, ages 12, 13 and 14, prepared by Wilfred E. Powell. This course aims to stimulate intelligent loyalty to the church as the institution which is bringing in the Kingdom of God.

Price, \$1.50 each

Returnable Sample Copies upon request

Christian Board of Publication
St. Louis, Mo.

Receipts for Eight Months Ending February 29, 1928

United Christian Missionary Society

	General Fund	Increase	Special Fund	Increase
Churches	\$193,817.68	\$ 2,640.90*	\$12,035.48	\$ 1,759.68*
Sunday Schools	165,835.99	3,912.90	1,656.81	1,436.89*
Christian Endeavor Societies	5,248.03	1,487.92*	240.98	118.92
Woman's Missionary Societies	236,891.49	11,480.83	6,922.85	4,667.68
Circles	15,740.67	207.83*	95.50	122.50*
Triangles	2,290.31	71.81	14.50	14.50
Children's Organizations	4,423.74	303.89	50.00	35.00
Individuals	23,416.90	3,077.57*	23,054.14	42,166.06*
Requests	17,610.88	12,868.18	3,710.00	3,710.00
Interest (U. C. M. S.)	41,203.64	3,461.27*	3,687.18	3,645.31
Interest (Old Societies)	31,712.91	9,964.45		
Receipts from Old Societies	40,471.33	8,425.27	67,727.27	28,886.92*
Home Missionary Institutions	57,278.95	304.50*		
Benevolent Institutions	53,239.04	10,786.00	2,234.80	839.60
Annuities			126,019.37	76,094.84
WORLD CALL Subscriptions and Advertising	40,255.10	4,336.27*		
King's Builders	3,248.74	470.61*		
Christian Plea Subscriptions and Gifts	1,028.55	298.23		
Literature	26,020.13	1,386.51*		
Miscellaneous	25,962.60	1,126.36*	17,789.44	14,749.08
	\$985,696.68	\$39,611.82	\$265,238.32	\$29,502.88*

Board of Education

Churches	\$62,337.17	\$8,450.36
Sunday Schools	90.97	351.60*
Individuals		1,255.75*
Endowment Crusades	6,937.56	2,909.56*
	\$69,365.70	\$3,933.45

*Decrease.

Echoes From Everywhere

(Continued from page 61.)

skirmish ensued in which several were killed and a number wounded. Eleven of the wounded local men were brought to the Mission Hospital for care. One of these, shot through the left lung and both arms, was nearly dead from loss of blood when he reached the hospital, and expired the next morning.

Two days after the fighting a nine-year-old boy was brought in in an unconscious condition, his skull fractured by a fall from a housetop to some rocks below. This is just one more of the several cases we have had lately in which we have felt the need of an x-ray machine for diagnostic purposes in order that more effective treatment might be rendered. The success or lack of success which we may have in treating the sick and injured, we feel to be one of the important factors which must be considered in the campaign of evangelization on the Tibetan border.

DR. NORTON H. BARE.

Batang, West China.

Candidate for Honor

MRS. WHITE of Indianapolis is Indiana's candidate for president of the General Federation of Woman's Clubs. The election will take place in San Antonio, Texas, the last of May.

Mrs. White has been for years an active and interested member of the woman's missionary society in the Central Church, Indianapolis, has contributed much to its programs, and has been a substitute teacher for the three large classes of women in the Sunday school.



Mrs. Edward Franklin White

She is a member of the Commission on the Ministry and is a genuine Christian woman, the type of splendid character that one would expect in the leader of such a large organization of representative women.


One special work which Mrs. White has done in recent years, while not directly connected with the church, is one in which church people are interested. As chairman of the law observance division of the General Federation of Women's Clubs, she has been fearless in her advocacy of not only law enforcement but law observance and has spoken

CHURCH FURNITURE

Everything for Church and Sunday School use. From Factory to You. Fine catalog free.

DeMoulin Bros. & Co.

1108 South 4th St., Greenville, Illinois



For your EASTER COMMUNION

Individual Cups

Does YOUR Church use this sanitary method? Send for Catalog and Special Offer at reduced prices. Tray and 36 crystal glasses, \$6.50 up. Outfits on trial. Bread and Collection Plates.

Thomas Communion Service Co. Box 488 Lima, Ohio



NEW YORK CENTRAL CHRISTIAN CHURCH

Dr. F. S. Idleman, 142 W. 44th St.

A FRIENDLY CHURCH

A. A. HONEYWELL, A. I. A.

CHURCH ARCHITECT

INDIANAPOLIS, INDIANA

Specialist in Modern Church and Sunday School Buildings

Large Book of Plans, \$1.00

Culver-Stockton College

A standard four year co-educational college. A. B. degree only. Majors in Bible, English, History, Languages, Sciences and Education. Pre-professional courses of law, medicine, engineering, etc.

J. H. WOOD, President,

Canton, Missouri

COMMUNION WARE OF QUALITY

In Aluminum or Silver Plate

BEST MATERIALS - LOWEST PRICES

FINEST WORKMANSHIP

Send for Illustrated Catalog

INDIVIDUAL COMMUNION SERVICE CO.

ROOM 365 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.



1,000,000 GIDEON BIBLES

Distribution to be concluded June 30

Results unquestionable. Testimonials furnished. Funds solicited. \$1 places Bible in any U. S. hotel. Write The Gideons, 140 S. Dearborn St., Chicago, Ill.

WINSTON-INTERNATIONAL

BLACK FACE TYPE BIBLES

The Only Self-Pronouncing Black Face Type Bibles Published


Best for Young and Old—Home and School—Teachers and Students

Send for Illustrated Catalog

THE JOHN C. WINSTON CO., Publishers

American Bible Headquarters

276 WINSTON BUILDING PHILADELPHIA



on law observance before large audiences in more than twenty states in the Union. She is the author of the Uniform Marriage and Divorce Bill which is before the Congress of the United States.

The Last Page

WITH arguments flying thick and fast between Indianapolis and St. Louis, with heated discussions going on everywhere and the executive committee in a quandary as to the future "home town" of the United Society, the innocent office force at headquarters is feeling very much as six-year-old Bobby who was fascinated by the tractor which was in operation in a neighbor's field. Bobby's mother said to him, "Bobby, I'm afraid you bother Mr. Fitch when he's trying to run his tractor."

"Oh, no, Mother, I help him," said Bobby.

"But how can a little boy like you help to run a tractor?" she questioned.

"Well, you see," explained Bobby, "Mr. Fitch let's me sit on the fence so I can help him by keeping out of the way of the tractor."

In keeping with this Ministry Number it is interesting to recall the picture given by Bruce Barton in his book *What Can a Man Believe* of a preacher as he is to appear in a town of 5,000 one hundred years hence.

There will be but one Protestant church.

Radio will be widely used so that each morning and night every factory and business office will tune in for prayers. Photo transmission makes it possible for the minister to be seen as well as heard.

No man is ordained to the ministry until he is nearly forty years of age.

Ministerial training consists of a study of the Bible, followed by two or three years in the Orient to acquire the spirit of mysticism.

He has a generous fund for the relief of suffering, but is never required to make an accounting.

He will receive a generous salary so that he will be truly free from material anxiety.

His ordination questions no longer deal with dogma but with life. Here are some of them:

"Do little children love you and follow you around?"

"Do sick people feel better or worse when you come into the room?"

"Have you any conviction about the importance of your message which would make you believe that five thousand people would go out into the country to hear you preach, forgetting to take their lunch?"

I thought that foreign children

Lived far across the sea

Until I got a letter

From a boy in Italy.

"Dear little Foreign Friend," it said, As plainly as could be.

Now I wonder which is "foreign,"

That other boy or me?

"Father," said the minister's son, "my teacher says that 'collect' and 'congregate' mean the same thing."



"Perhaps they do, my son," replied the clergyman, who had had a great deal of parochial experience, "but you can tell your master that there is a vast difference between a congregation and a collection."

A one-track mind is a terrible thing, says Abe Martin, but "I'd rather have a one-track mind than a mind like the freight-yards at Harrisburg, Pa."

Teacher—(in geography class) "Johnnie, can you tell me what is raised in Mexico?"

Johnnie—"Teacher, I could tell you, but ma made me promise not to talk rough any more."

One editor among our exchanges laments the fact that getting out a magazine is no picnic. He says:

If we print jokes, readers say we are silly.

If we don't, they complain we are too serious.

If we write all our own stuff, they say we lack variety.

If we clip from other papers, we are too lazy to write.

If we stick to the desk, we ought to be out digging up news.

If we are out digging up news, we are letting things go hang in the office.

If we don't print contributions, we aren't showing proper appreciation.

If we do print them, we are hiding behind others' skirts.

If we take part in controversy, we are stirring up trouble.

If we don't take part in controversy, we haven't a mind of our own.

So we run the paper to serve the public.

And no one is the wiser.

The use of the English language is growing rapidly in China and in an effort to attract English speaking customers, many shops in the larger cities display English signs, some of which are as amusing as an Englishman's use of Chinese often is. Here are a few:

"Over a milliner's store a sign reads, 'Orders promptly excused.' Over a furrier's is one which says, 'Fur coats made to order. Your skin or ours.'"

Over another milliner's is the notice, 'Ladies can have fits upstairs.' A transport agency sign says, 'Leave your luggage with us. We will send it in all directions.' A dressmaker's card reads, 'Clothing of a woman tailor. Ladies furnished in the upper storey,' while a candy store advertisement suggests that 'each peace is made with tender care.'"

The following are among the "howlers" published in the *University Correspondent*, London, as having been received in response to an offer by that publication of a prize for the best collection of twelve amusing mistakes by school children:—

The sun never sets on the British Empire because the British Empire is in the east and the sun sets in the west.

The Minister of War is the clergyman who preaches to the soldiers in the barracks.

A passive verb is when the subject is the sufferer, as "I am loved."

A blizzard is the inside of a duck.

The King wore a scarlet robe trimmed with vermin.

The whole world except the United States lies in the temperance zone.

The masculine of "vixen" is vicar.

Average means something that hen lay their eggs on.

Algebraical symbols are used when you don't know what you are talking about.

The mechanical advantage of a long pumphandle is that you can have some one to help you pump.

Transparent means something you can see through—for instance, a keyhole.

Gravity tells us why an apple does not go to heaven.

When Gladys Lee was a little girl, she was given a half-dollar by a fond relative. Gladys greatly admired it because her money gifts previous to this great fortune had consisted of pennies.

"What will you do with it?" she was asked.

"I think I will take it to Sunday school next Sunday," was the unexpected reply.

"Why take it to Sunday school?"

"I want to give it to God," replied Gladys. "He never gets anything but pennies, either."—*Los Angeles Times*.

So the sluggard went to the ant.

The ant said, "Help me to carry the grain of sand to the top of the grass stem and down again."

"What for?" asked the sluggard.

"Why, to help us keep busy all day, of course."

"Oh, I see," said the sluggard and went back to his slugging.

The only thing that can be said for these people who keep on predicting the end of the world is that they get a little bit closer every time.